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THE
BEARINGS OF REVELATION
ON
CURRENT EVENTS.

AS ILLUSTRATED IN A
COMMENTARY ON THE LAST FIVE VERSES OF THE
16TH CHAPTER OF REVELATION
AND THE WHOLE OF THE 17TH & 18TH CHAPTERS.

IN WHICH ARE FORETOLD THE NOW IMPENDING
TOTAL DESTRUCTION OF PARIS
AND THE FUTURE OF A GREAT PORTION OF WESTERN EUROPE.

PRESENTATION COPY



LONDON:
F. PITMAN, 20, PATERNOSTER ROW.
1873.

101. f. 444. Digitized by Google

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P R E F A C E.

THE great importance to every class, of the subject dealt with in the following pages, commends it to the serious and impartial attention of all thoughtful minds.

Its urgency does not seem to admit of any loss of time in the investigation as to its truth. These pages are, therefore, sent out in their homely originality, as a mere tentative outline, or a draft, disfigured by defective arrangement of matter, tautology, and many other imperfections and errors, which I may on a future occasion endeavour to correct.

My object is now only to make out such a *prima facie* case as will entitle it to the attention of the Church, and will, by the importance of the subject, appeal for an instant and further examination by those whose position and special fitness for the task give their opinion weight in the eye of the world; so that by their confirmation, which it is assumed will follow the inquiry, the cause of Religion may be advanced, and steps may be taken, without loss of time, for the mitigation of certain impending evils of incredible magnitude.

From any one a word of comment on my efforts to deal with this most abstruse subject will always be welcome. If he agrees with me, it will be a satisfaction to find that I do not remain singular in my conclusions. If he does not agree, his strictures may help to elucidate the truth, which is the sole object I have in view, and may draw my attention to some oversight, for doing which I shall thankfully acknowledge his kindness.

EDWARD BEETLESTONE.

67, Snow Hill, Dudley,
11th November, 1872.

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GENERAL INTRODUCTION.

Contents.

God's prescience asserted, and also that he has never omitted to make known certain great events before executing them—those propositions form the groundwork of the commentary following—manner of making known certain events in different ages—in the early ages—middle ages—later and present days—through the Apocalypse chiefly.—Figurative language of the Apocalypse—intention of it.—Meaning of sealed prophecies—instances from Habakkuk—Daniel.—Effects of sealing.—Doctrine of concealment—effect.—Hugh Miller—Huntingford.—Further illustration from *Rev.* xvi, 12.—Opinions thereon.—Frere (note as to the perpetual policy of Russia and remarks thereon.)—Dr. Cumming—Woodhouse—Wordsworth—Huntingford—Barnes—effect of conflicting views.—No reliable exposition of unfulfilled prophecy extant—consequent embarrassing position of divines—their attitude nevertheless—results.—Bishop Colenso (note as to his views—extracts and commentary thereon)—events will confirm the true interpretation.—Views of Sir Isaac Newton as to unfulfilled prophecy—comment thereon.—Review of opinions as to the meaning of *Rev.* xvi, 12.—Frere—Woodhouse—Wordsworth—Barnes—comment, interpretation.—Kings of the East.—The Jews—promises—delivery by Moses.—Amos—Isaiah—Ezekiel—proofs of fulfilment of those promises.—Consequences of erroneous and conflicting opinions—such opinions accounted for.—Sacred hermeneutics the least known of all sciences—almost total ignorance on the subject—reason assigned.—Method of dealing with opinions and tests of their truth.—Method of dealing with the subject in hand—its limits.

GENERAL INTRODUCTION.

MAN has never in any age been left without newly occurring demonstrations of God's prescience, nor has the time ever existed when God did not make known his intentions towards nations before executing them.

These comprehensive propositions form the foundation upon which the following attempt at exposition is built, and if they are examined separately and tested by a reference to scripture, and a comparison with facts, their truth will be apparent—it will be seen that in addition to supplying a rule of faith it has always been a part of God's purpose from time to time to make himself known by a direct communication to man of his designs in a manner suited to the intelligence of the age in which the communication was made—to Adam and many succeeding generations in an audible manner, to later generations through priests and prophets, and to us in the Christian dispensation through the writings of the same prophets together with a supplemental explanation of, and addition to the older prophecies; such supplement furnishing a prospective view of the future in greater detail than had previously existed, and extending in point of time from its publication at the close of the first century, until the period when the Millennium shall be ushered in, and from thence to the day of final judgment.

This supplement known as the Apocalypse or Revelation, is a prophetic history of the true Church and its enemies during the Christian era, and is as its name imports, a book uncovering or unveiling secrets relating to the future—disclosing future history in highly figurative and comprehensive language, with this remarkable peculiarity that while a general outline is traceable, many of the events are intentionally so obscure as to be either very imperfectly, or not at all understood until the eve of their fulfilment.

That this obscurity is intentional may be gathered from the fact that St. John, after writing the prophecies relating to the then existing churches of Asia, when in the spirit he saw the book the contents of which relating to future ages he was about to give to the world—*Rev. v, 1*—describes it as divided into seven portions, each sealed so that no man could open it—these seals were not to

be broken at once, but in regular succession—the events of the first seal being intended to be made known, while the others relating to later periods remained closed, and the contents as unintelligible as if they did not exist; the second and succeeding seals being dealt with in the same manner until the whole were opened, suggesting the idea that the events of the first seal would be actually taking place while the tenor of those remaining would not be understood until the time arrived for each in succession to be opened and its purport made apparent.

This peculiarity of a meaning held in abeyance is not confined to the instance just referred to alone, but exists in relation to many of the older prophecies; as an example, the prophet Habakkuk in delivering his prophecy is directed to “write the vision, and make it plain upon tables that he may run that readeth it. For the vision is yet for an appointed time, *but at the end it shall speak and not lie.*”—*Hab.* ii, 2, 3—as if it should say but at the proper time, yet future, and not before, its utterances shall be correctly understood.

Daniel’s prophecies relating to the present period are also of the same character. His instructions were to “*Shut up the vision.*”—*Dan.* viii, 26. On another occasion he is directed to “*Shut up the words and seal the book even to the time of the end.*”—*Dan.* xii, 4—and, lastly, he writes most explicitly that “the words *are closed up and sealed until the time of the end.*”—*Dan.* xii, 9. The meaning of the words he heard was so much a secret for futurity to unravel that even he to whom the favoured communication was made was not permitted to be more than the simple mouthpiece of the prophecy, and he declares his entire ignorance of their purport by exclaiming “and I heard but I *understood not.*”—*Dan.* xii, 8.

Since his day the words of the visions have been before many successive generations, whose highest talent has been engaged in vain in the attempt to elucidate their meaning, and it is only now, when the time of the end is close at hand, and those predictions relating to the present time are actually being fulfilled, that the clue is obtained which connects and identifies prophecy with current events.

It is impossible to enter on the task in hand with such impressions without feeling the full force of the passage “It is the glory of God to conceal a thing.”—*Prov.* xxv, 2. And if our divines have hitherto signally failed in solving many of the mysteries contained in the Revelation it has not been their fault, the vision was shut up from them until the time of the end, and in the peculiarity and

perfection of concealment an unmistakable manifestation of God's glory and of his transcendent wisdom is exhibited.

A few lines from Hugh Miller's *Testimony of the Rocks*, pointing out the futile results of premature inquiries, may be quoted in farther confirmation of this view of concealment. He is a man whose depth of judgment invests his utterances with great weight. He is also a man to whom divinity owes a debt for his success in reconciling the science of geology with scripture, which can never be sufficiently recognized. When speaking on the subject of commentaries on unfulfilled prophecy, he says, "If they (commentators) quit the clue which history furnishes, and plunge into the troubled sea of speculation regarding the history of the future, I find them in every instance deplorably at fault regarding the events that were nearest at hand at the time."

The Rev. Edward Huntingford's language is somewhat similar. He suggestively says: "When I read the works of commentators, I find the majority of such works scarcely less unintelligible than the prophecy itself. Among those few commentaries which seem intelligible, I find many deformed by the most puerile conjectures grounded upon partial coincidences; I find in all the most palpable contradictions and inconsistencies."

Experience sadly confirms all this. It may be well illustrated by a comparison of written opinions on the meaning of the important words, Kings of the East, in the twelfth verse of the sixteenth chapter of *Revelations*, which describes the pouring out of the sixth vial now and for some years past in operation.

The verse runs, "And the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up that the way of the Kings of the East might be prepared."

Most commentators are agreed that this vial refers to that portion of the Eastern Roman earth now forming the Turkish Empire, and here their unity of opinion ends.

On every other question there are nearly as many different conjectures as commentators, and from some even a reasonable surmise is not to be obtained. As to the time of the pouring out, Mr. Cunninghame, and some others, think that all the vials are synchronical, while other writers consider them successive. The course of events proves neither to be correct; some of the vials have probably fulfilled their office, and are among the things of the past—while others, such as the fourth, the sixth (to which reference is now made), and the seventh, are now concurrently progressing.

The term water is understood by Frere to mean the power of

the Turkish Empire, and which he thought more than half a century ago would speedily be extinguished. In the first edition of his book, published in 1814, p. 165, he says the Ottoman Empire will fall in about four years, at furthest. Again, in his second edition, p. 112, he says the fall of the Ottoman Empire will take place in about three or four years from the 8th of April, 1815, and he repeats this opinion more than once afterwards (p. 265, &c.).

Turkey, however, still retains a tottering existence, and its ruler in allusion to his expiring Empire, is known among diplomatists and by Russia who, Ahab like, covets the possession of his vineyard "as the sick man."*

Mr. Frere also interprets the term Kings of the East to apply to the Ten Tribes of Israel, and in this view he has rather recently been supported by the Rev. Dr. Cumming.

Archdeacon Woodhouse says, pp. 404-405, "The sixth vial is poured out on the great river Euphrates, which is dried up to prepare the way of the Kings who came from the East or sun-rising."

* Russia in relation to Turkey continues to this hour to follow faithfully the programme drawn out by the will of the Emperor Peter so long ago as 1724, in which he says, "We (Russia) must advance as much as possible towards Constantinople and India—whoever shall reign there will be the true master of the world. Therefore, we must fan continual wars, sometimes with Turkey, sometimes with Persia; create dockyards and emporiums on the Black Sea; take possession little by little of that sea as well as of the Baltic, which is a point doubly necessary for the success of the plan; hasten the downfall of Persia; advance into the Gulf of Persia; as far as can be done, re-establish through Syria the ancient commerce of the East, and enter the two Indies, which are the stores of the world. When once there we can do without the gold of England." . . . "If Sweden belong to us, if Persia be overcome, Poland subjugated, Turkey conquered; if our armies be united . . . then we must separately and secretly offer, at first to the Court of Versailles, then to that of Vienna, to share with them the universal monarchy." . . . "If one of them accedes to the proposal, which is not dubious, if we flatter their ambition and conceit; then we must make use of the one for destroying the other; we must annihilate then also that one which remains. . . . If, what is not likely, both refuse the proposals of Russia, we must excite the one against the other, and cause them to crush themselves reciprocally. If Russia seize then the decisive moment . . . she will inundate on one side France, whilst Germany shall be pressed on the other, and if these two countries be vanquished, the rest of Europe will easily and without delay bend under the yoke. *Thus can and must Europe be subdued!*"

A magnificent programme this, only that it is not confirmed by holy writ. It did not enter into the Emperor's calculation that the Germany he knew would not be the Germany of to-day—that the increasingly powerful and warlike French Empire of his day would be the humbled, helpless, hopelessly prostrate, and doubly accursed France of to-day. He also did not foresee that his country as a part of the Eastern Branch of the apostate church, the beast of chap. xiii. v. 11. in the fulness of time was destined to perdition, and that the almost countless hordes one of his successors has yet shortly to lead to the sunny south should be assembled and led, not to victory, but to be numbered among the victims of a slaughter without a parallel in the world's history.

"Euphrates is the river on which stood Babylon, the enemy and corrupter of God's ancient church, and as Babylon is used symbolically to represent the corrupt Christian, or to speak more justly, anti-christian church, so Euphrates may represent that region or . . . it may likewise be used to denote that which separates and prevents an union in religion between the now eastern and western worlds. . . . But this is not all, there is another Euphrates; another Babylon which impedes; not only this eastern branch of Antichrist, but his western horn also, more particularly denominated Babylon, is found to place great obstacles in the way prepared for these Kings, and nations to pass over to the Christian Church Hence it appears that Antichrist in both his horns or branches (one of which is now seated on the Euphrates, and the other is scripturally known by the name of that Babylon which was formerly seated there) occasion impediments which must probably be removed before the eastern nations with their kings can flow into the Church of CHRIST."

Canon Wordsworth says, pp. 378-379, "The Euphrates reminds us that the vision concerns the power which is the mystical Babylon. In the Apocalypse, Babylon is not the Assyrian city but a spiritual empire, and Euphrates, the river of Babylon, is to be understood spiritually The strength and glory of the mystical Babylon—the Church of Rome—has been her spiritual and secular supremacy which have mingled their streams in a swelling and navigable flood by which her ships have gone forth like those of a merchant city into all lands, and riches have flowed into her bosom from all nations of the earth."

"The tide of this proud Euphrates which has rolled on for many centuries, and has impeded the march of the Kings of the East, appears to be ebbing; and the time will come at length when it will decline lower and lower till at last a dry bed will be left, and a way opened for them to pass over."

"The way is the way of GOD, the way of salvation, the Gospel of CHRIST In order that this way may be prepared the great river Euphrates will be dried up—that is, the strength and glory of Rome will be brought low, and as the Euphrates was a cause of Babylon's destruction, so the supremacy claimed by Rome may be the occasion of her fall."

"The Kings of the East or sun-rising whose way is prepared, are the faithful soldiers of CHRIST The drying up of the Euphrates, that is the decline of Rome's supremacy will open a way for a new and glorious manifestation of the power of the

Gospel to the erring Jews and Gentiles; thus the way will be prepared for the Kings of the East."

Huntingford, p. 265, says: "The Euphrates was an obstacle which had hitherto kept back the destroyers of Babylon, and the river was dried up in order that the way of the Kings of the East, that is to say, the destroyers of Babylon, might be prepared. Then (he says) the vision of the 17th chapter comes in to answer the natural question, who are these Kings of the East? For it tells us who the destroyers of Babylon are, namely, the ten horns referred to in *Rev.* xvii, 16, 17."

Barnes on this verse, p. 486, says: "There is every reason to suppose that this passage has reference to something in the future history of the Turkish dominions. . . . The Euphrates is represented as a barrier to prevent the passage of the Kings of the East on their way to the West for some purpose not yet specified. . . . Who these Kings of the East are is not said, and perhaps cannot be conjectured. . . . The natural interpretation is that they are the Kings that reign in the East, or that preside over the countries of the Eastern Hemisphere. Why there was a proposed movement to the West is not said. It might have been for conquest. All that is fairly implied in the language used here is, that the Kings of the East would be converted to the true religion; or that they were at the time referred to in a state of readiness to be converted if there were no hindrance or obstruction, we should most naturally therefore look in the fulfilment of this for some such decay of the Turkish power as would be followed by the conversion of the rulers of the East to the Gospel."

Dean Alford, p. 1063, says: "The time is now come for this gathering (of the Kings of the whole earth), and by the drying up of the Euphrates the way of those Kings who are to come to it from the East is made ready."

Other widely differing views might be adduced, but enough has been brought forward to show that the conflict of opinion among the learned is something incredible; that a mass of self evident contradictions, sometimes bordering on absurdity, forms the received opinions, for there are many, of the present day, and that the authority of the sacred canon is brought into disrepute by the erroneous ideas propagated with the intention of supporting and illustrating it; and if the most eminent scholars and commentators are so wildly at variance with each other, and necessarily so with the truth with regard to one verse not selected as presenting any peculiar difficulty, the test may be looked upon as

conclusive as to the value of the rest of their labours in the field of unfulfilled prophecy, and the inference may justly be drawn—nay, the fact is demonstrated beyond the shadow of a doubt—that a reliable exposition of that portion of the Apocalypse which relates to the present and future does not exist. No divine can point to any such work and say it is accepted as correct either by the Protestant or Roman Catholic Church or by any of the leading sections of Dissenters, still less will any of them bear the test of a comparison with facts now in actual progress.

To divines such a state of things, reflecting as it does such discredit on Christianity at large, must be very embarrassing, as there can be but one true interpretation—probably not one clergyman in a thousand will venture to give a definite answer to an inquiry as to the meaning of the verse under consideration. Caution will suggest that the inquirer should be referred to the writings of the before mentioned commentators, but if he should point out the impossibility of extracting a conclusion from the study of such a mass of contradictions, and if he should further venture himself to suggest a meaning, he is silenced by a reproof on record which aspirants to understand and expound prophecy will do well to reflect on—he is told “to divest himself of the idea that he is destined to enlighten the world by overturning all previous commentators,” which is equivalent to saying that eminent learning has already provided sufficient variety from which he may select, as Bishop Colenso* and Mr. Voysey profess to do from the

* Bishop Colenso denies the inspiration of the Scriptures.—In his preface to vol. 1, he says that as regards the Pentateuch he is convinced of the unhistorical character of a very considerable portion of it. On that subject his former misgivings had been changed to certainties. He speaks of the story of the Exodus as written from the ancient legends of the people, and in order to explain away the full and complete recognition of the Pentateuch which our LORD's words afford in the texts. “For had ye believed Moses, ye would have believed me, for he wrote of me. But if ye believe not his writings, how shall ye believe my words.” “If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead,” and such like texts he is obliged to deny the divinity of the second person of the Trinity altogether. He pretends to recognize it but flatly denies it, by saying it is perfectly consistent with the most entire and sincere belief in our LORD's divinity to hold that “when He vouchsafed to become a Son of man He took our nature fully, and voluntarily entered into all the conditions of humanity, and among others into that which makes our growth in all ordinary knowledge gradual and limited. It is not supposed that in His human nature He was acquainted more than any educated Jew of the age with the mysteries of all modern sciences, nor can it be seriously maintained that as an infant or young child, He possessed a knowledge surpassing that of the most pious and learned adults of his nation upon the subject of the authorship and age of the different portions of the Pentateuch. At what period then of his life upon earth is it to be supposed that he had granted to Him as the Son of man supernaturally full and accurate information on these points so that

Bible; but to add to or substract from that charming but discordant variety already furnished, or to suggest that any part of it is erroneous, is unpardonable presumption.

Such a reproof, which is not a creation of the fancy, but an actual fact, however kindly meant, must be accepted for what it is worth, taking into account the value of the authorities quoted, but must not check investigation. The irresistible logic of facts will in due time decide who is right, and the true interpretation will be abundantly verified.

If every interpretation should fail, then, but only then, must the reverently expressed opinion of Sir Isaac Newton be accepted with humility: "God gave the prophecies, not to gratify men's curiosity by enabling them to foreknow things, but that after they were fulfilled they might be interpreted by the event, and his own providences, not the interpreter's, be then manifested thereby to the world."

That the prophecies were not given to gratify men's curiosity

He should be expected to speak about the Pentateuch in other terms than any other devout Jew of that day would have employed? Why should it be thought that He would speak with certain divine knowledge on this matter more than upon other matters of ordinary science or history?"

It is difficult to believe that any would be found to reject the evidence of the prophets and of Him who called Himself the Truth, and of His apostles, to believe such specious reasoning and feebly supported speculations.

To recognize the divine nature in CHRIST would annihilate the Bishop's position, he therefore proclaims CHRIST as mere man, and not more learned in science than other educated Jews—and this is Bishop Colenso's opinion of Him who spake as never *man* spake—whose birth with all its attendant marvels, and its fulfilment of so many prophecies—whose baptism, ministry, in every word and act, numerous miracles of healing the sick, giving sight to the blind, raising the dead, prophecies, death, burial, and ascension, are each singly so many distinct attestations of his divinity, whose miracles were done in his own name, and by his own divine power expressly, and those performed by his apostles both during his lifetime and after his death were not in their own name or authority, but simply in His alone in proof of his divinity and of the truth of their teaching.

The dangerous character of the Bishop's writings is enhanced by the great ability and profound research displayed in them, and still more by their deep religious feeling, and by their genuine earnest sincerity, but this last is no more a test of their truth than it is in the case of a sincere Heathen or Mahomedan.

His creed finds a notice here because he is the foremost and most able representative of a very large and progressive school in England, who walk by the light of reason, "by that law which they have within them, written upon their hearts," (Colenso, vol. iii, p. 629), whose faith in Scripture is undermined and virtually destroyed, and whose opinions are exercising a very powerful influence for evil among the educated classes.

It may be considered as a kind of Deism (far inferior to that of the Sikh Gooroos), on the high road to scepticism, and thence by easy stages to Atheism. It is, in fact, nearly allied to the ism which is immediately to revolutionize Europe; it is an approach to, but not, the Paganism or Atheism which stands now ready, although yet in ambush, with torch and sword in hand to commence the work of extirpating the Roman Catholic faith from the ten kingdoms of Western Europe.

by enabling them to foreknow things will be at once conceded, but the sentiment following contradicts the usual idea of the aim of prophecy, and scarcely accords with scripture, inasmuch as prophecies of old were delivered orally, with unmistakable clearness suitable to the intelligence of the age, and by them nations and people were first warned of what was about to happen, sometimes centuries, but more frequently a very short time beforehand—but *beforehand invariably*, and there is no reason whatever to suppose that this rule has been abrogated. It is, therefore, on the authority of the past confidently asserted that it is contrary to God's purpose, and to the tenor of prophecy that great nations should be visited with special judgments without premonition, and he who thinks differently mistakes the sole object of prophecy.

Proceeding to review the foregoing opinions on the twelfth verse, it will be observed that Frere's foreshadowings as to the speedy destruction of Turkey, have not even yet, after a lapse of more than half a century, been fulfilled.

Archdeacon Woodhouse's interpretation is strained in every point except where he dubiously says that Euphrates may represent that region, meaning, presumably, the country through which the Euphrates runs; what he says farther may be safely rejected.

Canon Wordsworth's spiritual opinion may also share the same fate. Huntingford will, perhaps, occupy his singular position alone.

Barnes increases doubts rather than dispels them—except where he says that there is every reason to suppose that the future history of the Turkish dominions is referred to. Although an authority second to none, his attempt at further elucidation is one of the greatest curiosities of the kind extant, and deserves a special review. He thinks the Kings of the East are kings of countries in some portion or other of the Eastern hemisphere who are converted, or in a state of readiness to be converted if there were no hindrance, and who are on a mission to the west—(a rather extensive field)—for a purpose not yet specified! and which cannot be conjectured!!

Dean Milman's conclusions are not less unsatisfactory.

The cause of truth is served by placing all these opinions in juxtaposition, and by collating them, so that their palpable errors and contradictions—not to say puerilities—may be exposed, and that the ground may be cleared of speculations in which no two of those indulging in them are agreed, so that an interpretation which will bear any test may be offered with a chance of acceptance.

What, then, is the meaning of the verse in question? It seems to read as follows:

And the sixth angel poured out his vial (or judgment) on the great river Euphrates (the Turkish Empire seated on that river), and the water thereof (the government or power, and the religion Mahommedanism and that of the Greek Church) was dried up (gradually and slowly decayed preparatory to the battle of Armageddon, which will take place within the Turkish dominions, and which will annihilate the Greek Church, Rome's Eastern branch, as well as the followers of Mahomet), that the way of the Kings of the East (*the Jews*) might be prepared—that the long lost, despised, persecuted, and dispersed tribes of Israel might take possession of the promised land, always known as "*Kedem*," the East, and become not merely "*Beni Kedem*," Sons of the East, as the present roving inhabitants are designated, but "*Kings of the East*," a Republic figuratively under David, enjoying divine protection, possessing a comfort and happiness not elsewhere known, and an influence beyond that of any other contemporary government.

That this colouring is not excessive may be inferred from the character of the promises, which give an idea of national security, glory, and tranquillity never attained by any nation since the days of Solomon, and far in advance of anything now existing.

The promises are too interesting to be passed over in silence, and as they are connected with the subject in hand, and their fulfilment is about to occupy considerable prominence in the affairs of the world at a very early date, they call for especial notice.

History does not present a more impressive scene than that afforded by the occasion on which the prophet Moses delivered the promise recorded in *Deut. xxx, 3, 4, 5*.

The theatre is the wilderness covered for a circle of a few miles with a multitude of men, women, and children, probably numbering a population equal to that of London in the present day.

In the centre of a crowd of priests and elders stands the venerable figure of the great lawgiver and ruler, over whose head one hundred and twenty years had rolled without diminishing his keenness of vision, or lessening his bodily strength.

He appeals to their personal and traditional knowledge of the wonders that had been wrought in their behalf within the last forty years (for of all the mighty host of their forefathers of twenty years old and upwards who came with him out of the land of

Egypt forty years previously, only himself and two others remained alive, their knowledge of the miracles of Egypt and the passage of the Red Sea was therefore traditional to most of them). He reminds them that for their sakes he had been commissioned to inflict terrible and previously unknown plagues on their oppressors the Egyptians, culminating in the miraculous destruction of the hard-hearted Egyptian king with his entire military force.

The recollection of their various rebellions, with their several expiatory punishments is revived; they are reminded of the daily miracle by which they had been fed, and by which the decay of their clothing had been arrested during the whole of the forty years of their wanderings in a wilderness, led by a pillar of cloud by day, and protected by a pillar of fire by night—they are encouraged in the important work upon which they are about to enter—threatened in the most solemn manner with the consequences of disobedience to the law laid down for their observance, and with a prophetic foresight of their defection, their dispersion among all the nations of the earth is foretold, and finally their restoration.

It is this restoration of a select portion of the Jewish nation to which the verse in *Revelation* is supposed to refer, and the promise of it, as delivered by Moses, runs as follows:

“The LORD thy GOD will turn thy captivity, and will have compassion upon thee, and will return and gather thee *from all the nations whither the Lord thy God hath scattered thee*. If any of thine be driven out unto the outmost parts of heaven, from thence will the LORD thy GOD gather thee, and from thence will he fetch thee. And the LORD thy GOD will bring thee unto the land which thy fathers possessed, and thou shalt possess it, and he will do thee good, and multiply thee above thy fathers.”—*Deut. xxx, 3, 4, 5*.

To have due weight now it must be remembered that the address just quoted was delivered more than 3,300 years ago; and the outline of history traced in the whole of the address has proved—so far as time has enabled it to be tested—to be as accurate as if it were to-day's record of past occurrences. There is, then, no room for a shadow of a doubt as to the completion of the promise.

The prophet Amos, nearly seven centuries afterwards, repeats the promise. In chap. ix, 14, 15, God commissions him to say, “I will bring again the captivity of my people of Israel, and they shall build the waste cities and inhabit them, and they shall plant vineyards and drink the wine thereof. They also shall make

gardens and eat the fruit of them, and I will plant them upon their own land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God."

The prophet Isaiah a few years later says: "He shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."—*Isaiah* xi, 12. "Surely (says he), the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them. . . . And the sons of strangers shall build up thy walls, and their kings shall minister unto thee; for in my wrath I smote thee, but in my favour have I had mercy on thee. For the nations and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted."—*Isaiah* lx, 9, 10, 12.

Ezekiel says, chap. xxxvii, 25: "And they shall dwell in the land that I have given unto Jacob, my servant, wherein your fathers have dwelt; and they shall dwell therein, even they and their children and their children's children for ever, and my servant David shall be their Prince for ever."

Similar promises also form the burden of other prophecies by Isaiah, Jeremiah, Ezekiel, and the lesser prophets, which, when realized, will leave no difficulty in recognizing the happy possessors of such blessings as the "*Kings of the East*."

This is no imaginary picture. The promises are of a character not to be misunderstood. The indirect and peculiar chronology of the Bible, which limits the duration of the world in its present aspect to about 130 years more, proclaims the fulfilment of these wonders to be near at hand—to be closely succeeding the troubles already commenced in Western Europe; and the destruction of the two empires forming the horns of the *second* beast, referred to in the thirteenth chapter, and the followers of the false prophet in the east. "The time of trouble, such as never was since there was a nation even to that same time," *Dan.* xii, 1, ushers it in; the forty-two months (1260 years) during which the Holy City was to be trodden under foot of the Gentiles—*Rev.* xi, 2—will shortly expire, and the now barren and almost desolate land of promise will teem with life and beauty with a rapidity without a parallel, and which, it would seem, at least three generations will enjoy before the millennium; for the promise runs—"they, and their children, and their children's children for ever."—*Ezek.* xxxvii, 25. The time of commencement cannot, therefore, be far distant; and the patient, careful investigator may possibly now succeed in giving to the world a close approximation to the date which has hitherto

been withheld as a check to idle curiosity, and which was withheld even from the disciples.—*Acts* i, 6, 7.

It may, perhaps, be thought that this is a singular introduction to the subject ostensibly about to be presented. It is not, however, so foreign as it at first sight seems to be. The ground about to be taken is already occupied by commentators who have greatly and universally misunderstood their task; and as the weight of opinion expressed by the most eminent of them is diametrically opposed to what is here about to be advanced, it becomes a necessity to prove that they, and in fact nearly all divines, were, as a rule, at variance with each other on such subjects, and are, therefore, one and all, without exception, unreliable.

A step further has been ventured—a reason has been assigned for their diversity of opinion, which it is obviously important should be accounted for, and it is suggested that it is owing to some causes or reasons beyond their control, viz., to the intentional concealment of a supernatural character before referred to and illustrated. It is also owing to their application of the rules of that science which is the art of reasoning from facts and human probabilities, to the elucidation of the mysteries of another with which it has no affinity and wherein the facts have yet to be ascertained, and all human probability is utterly futile—an attempt by a standard of reason of men's own to ascertain what infinite wisdom would think right to do, or had in fact appointed to take place from all eternity, and a conception of which the utmost stretch of human reason must necessarily fail to realize. From the decided failure of all these efforts it incidentally becomes apparent that sacred hermeneutics is at the present day one of the least known among the whole circle of sciences, standing now only where astronomy did in the days of Galileo, or surgery when the searing iron was used in amputations. The writings of all the eminent authorities, without any exception whatever, on the subject would insure the whole school being plucked by the Examiners of 1873. One of the greatest of those authorities, Bishop Newton, by their verdict barely escaping the fate of the celebrated Wulstan, Bishop of Worcester, who was deposed for ignorance.

One reason more remains—the last but not the least. Minds of similar capacity readily understand each other, the greater the disparity of intellect the greater the difficulty on the part of the inferior to comprehend the superior—how then shall the extent of this difficulty be estimated when the subject to be comprehended is the utterances of Infinite wisdom in the figurative language of

prophecy, and the interpreter is a puny short-sighted mortal. The most successful attempt must necessarily be imperfect—the finite mind can never grasp the infinite—it attempts, but like the effort to comprehend the limits of space, the attempt must ever be to a very considerable extent a failure.

Admitting then that this diversity of opinion is abroad, it does not necessarily follow, nor it is intended to insinuate, that all existing interpretations of unfulfilled prophecy must be rejected. A little leaven of truth will be found in most of them, but it will not leaven the whole lump. Each interpretation presented must in turn be carefully weighed and looked upon with all that distrust to which conflicting and mistaken evidence always gives rise, and such speculations as will not bear the strictest scrutiny, and the most severe test which can be applied, are rotten, and the sooner they are rejected the better: the cause of truth is injured every day that the exposure and disclaimer of such errors are delayed.

Deal with all the views here expressed in the same way. Apply the practical tests, which cannot possibly fail, and which are on this subject, such as the last thousand years have never before afforded. If the public buildings of Paris are ever rebuilt, or if the city ever regains any of its former splendour and position—nay, if it does not *soon and suddenly become desolate and uninhabited, from the causes hereinafter referred to; or, if the entire Empire of France does not rapidly and permanently decline NEVER TO RISE AGAIN*—and, if the ten European kingdoms, among which France, Spain, Portugal, Italy, and Austria stand foremost, do not shortly become Republican and Infidel, and during the time they are so, if they do not persecute, destroy, and burn the followers of the Roman Catholic Church, their priests and cardinals, and archbishops, perhaps not even excepting the Pope himself, probably even eating the flesh of some of them, and retaliating on them most of the cruelties which that merciless Faith has practised for centuries in every country where it has been in the ascendant—confiscate their possessions, and destroy and burn their churches, and further: if the present century expires before the Jews are again restored to their country, then conclude that these pages remain a monument of a most lamentable and grievous error, and let them quietly find a place among the hallucinations of the brother expositors whose contradictory speculations are in various places herein quoted.

At no previous period of the world's history since the flood have such numerous and important events as those now in

progress been crowded into so short a space of time. Never have probabilities been more opposed than now to the occurrence of such a chapter of calamities as those about to be depicted; for the present may be looked upon as the golden age, when civilization and national prosperity, and a knowledge of the arts and sciences, have reached a height never before attained, and seem to promise unbounded wealth and largely-increased comforts and happiness; and no past exemplifications of the fulfilment of prophecy will be more striking or conclusive than those which the next few years will afford, and in which this country will at least be greatly interested, if not a prominent actor.

With a view to a thorough comprehension of the subject in hand—which professes to be a brief commentary on that portion of *Revelation* commencing at the seventeenth verse of the sixteenth chapter, and including the remainder of that and the whole of the seventeenth and eighteenth chapters, showing the bearings of that portion of *Revelation* on current events, it is essential to trace the plan laid down in prophecy, to show its prominent divisions, and to distinguish and separate from the main body the division to which, in its turn, attention is about to be so especially directed.

In order to do this a commencement must be made with the sixteenth chapter, which from the seventeenth verse to the end, exhibits a kind of synopsis or summary of important events which have already commenced to occur, and will continue to take place to the close of the next century.

For convenience of reference, the verses are transcribed with a brief commentary on the more important parts of each following.

COMMENTARY ON CHAPTER XVI, VERSE 17 TO END.

Contents.

POURING OUT OF THE SEVENTH VIAL.

Verse 17. Vial—air—it is done—What is done?—new era of judgments inaugurated—no future but that which scripture and prophecy reveal.

Verse 18. Voices—thunders—lightnings—earthquake—reasons for supposing the term earthquake to apply to France.—*Caution*—review of position of France in the past century—her ruler—her extent and power—her fall in 1815, her rise again—her fall in 1871—Isaiah—*Caution repeated*.

Verse 19. Great City—three reasons why not the Papacy—Cities of the Nations—Revolutions—Great Babylon.

Verse 20. Island.

Verse 21. Great hail—Invasions from the North.

COMMENTARY ON REVELATION XVI, 17.

POURING OUT OF THE SEVENTH VIAL.

Verse 17. And the seventh Angel poured out his vial (a) into the air, (b) and there came a great voice out of the temple of heaven, from the throne, saying, It is done (c).

(a) Vial of wrath or judgment.

(b) "Air" signifying universality, and probably in one way or other calamitously affecting every nation and people on the face of the globe.

(c) "It is done," or according to some commentators, it is commenced—the time of final reckoning has arrived, and the last series of judgments is commenced to be executed.

It is done. What is it that is done? The last vial of wrath is poured out on the world, not completing at once, but at present only

inaugurating, a new era of overwhelming misfortunes which will continue to succeed each other, at irregular intervals for a century to come, and which will operate specially on certain nations. To say so seems like the working of a morbid imagination, but there is not in the remainder of this chapter, nor in the two succeeding ones, which solely relate to this vial, any reasonable ground for a different construction, for every line is surcharged with woe.

The more important of these misfortunes are summarized, and located in the description which the remainder of the chapter supplies, the two more prominent judgments being separately amplified and located in the two succeeding chapters.

When the events of this vial are accomplished, a new era—the millennium—dawns; a state of which it is not possible yet to have more than a very imperfect conception—judgment no longer sits until the 1,000 years are expired. Prophecy no longer speaks of war, and pestilence, and famine, and earthquakes—no longer presents symbols of false doctrine, for all the isms which obscure the truth are swept away, to give place to uniformity of worship, and to universal peace and happiness which will prevail without alloy until the end of the one thousand years, and beyond this point speculation may not in the present age profitably extend.

Man may be well assured that if the convulsions which rend nations and the miseries which afflict the human race were to be perpetually recurring through future ages, the prophetic history of such visitations would be continued also, but there is no such history, *and there is no future but that which scripture and prophecy reveal.*

Verse 18. And there were voices (*d*) and thunders (*e*) and lightnings (*f*), and there was a great earthquake (*g*) such as was not since men were upon the earth, so mighty (*h*) an earthquake and so great.

(*d*) Voices of warning as to coming judgments.—Among others this Commentary is a voice within the strictest meaning of this word.

(*e*) Thunders.—Terrible threats of great acts of violence by Governments, or by powerful public or secret associations—the latter are with the former equally thunders within the meaning of the text.

(*f*) Lightnings.—The actual execution of quick decisive judgments, armies and navies will be annihilated with a rapidity previously unknown, and wars will no longer crawl their slow length

along for decades of years; other misfortunes of divers kinds and of great magnitude will overtake every nation under heaven, and will be characterized by extreme suddenness and rapidity of execution.

(g) Earthquake.—The dissolution of a mighty empire, possibly referring to France. The greatness of the empire affected, and the magnitude of the convulsion—the greatest that man has ever seen—are the only evidences by which this event may be identified. It would, therefore, in reality *better apply to CHINA than any other country*, supposing that Empire were to be torn in pieces by intestine convulsions during the present century.

(h) Might.—In support of the surmise that it may be the French Empire which is thus referred to, it will be well to review the past history of France, to see if she has occupied a position in the world so prominent that her fall may be esteemed greater than that of any empire of old.

While doing this, it must be admitted that the prophecy would receive a more accurate fulfilment by the total collapse of the British Empire, to which about one-fifth of the human race belongs, or, as before hinted, of the *Chinese Empire*, which is nearly twice as populous, and is the most ancient government existing; and, as the seventh vial is not in its operation confined to the Roman earth, but is of universal application, there is no small probability that China may in reality be the country to which the prophecy properly refers. If it should prove so, the fact will in no respect militate against the accuracy of the interpretation of the eighteenth chapter presented in the following pages.

Within the present century the territory constituting the actual dominion of France extended from the Baltic to the Pyrenees, and from Brest to the boundary of the kingdom of Naples, and included then about forty-two millions of souls. The kingdoms of Prussia and of Italy, the Carniola and Illyrian Provinces, and the Republic of Switzerland, also acknowledged the sway of the ruler of France; the kings and heads forming the German Confederation of the Rhine obeyed his behests, and furnished him with troops; the kingdom of Naples was at his disposal; the kingdoms of Spain and Portugal were seized, but not entirely reduced to subjection. Austria was his ally by marriage, and he had under his own immediate control and command for military purposes, according to the estimate of Sir Walter Scott, no less than 1,187,000 men, including the contingents furnished by Italy, Poland, Bavaria, Saxony, Westphalia, Baden, the Confederate States of the Rhine, Prussia,

Austria, and Naples; but, exclusive of Spain and Portugal, which were to such an extent in revolt against his authority, that he could only obtain about 10,000 reluctant men from the two kingdoms.

He parcelled out a great portion of Europe just as a landed proprietor would divide a large estate into farms, and disposed of Thrones, principalities, and Dukedoms, as a landowner would select his tenants, or as a lay impropiator would present to a church living. He unseated half the Kings of Europe, conquered the whole of Prussia, and restored half of it back to its King; raised Holland, Saxony, Wirtemberg, and Bavaria, each to the dignity of kingdoms—the two latter at the expense of Austria; crowned himself Emperor of France, and afterwards King of Italy; constituted his infant son titular King of Rome; seated his brother Louis on the throne of Holland; his brother Jerome on that of Westphalia; his brother Joseph on that of Naples—transferred him thence to the throne of Spain, which had been absolutely refused by his brother Lucien—placed Joachim Murat on the vacant throne of Naples; appointed his adopted son, Eugene Beauharnois, Viceroy of Italy; humbled, unseated, and exiled the Pope, whom he compelled to travel from Rome to Paris to officiate at his coronation, and then crowned himself; gave each of his own sisters the title of Princess, with the revenues of a principality; conferred the dignity of Prince on four of his marshals and one of his ministers, and of Duke on twenty-one, if not more, of his other marshals or distinguished statesmen, with corresponding revenues derived from conquered countries, and generally rendered the geography of Europe for several years a most perplexing study.

Four or five years later the time arrived for the spoiler to be spoiled, and France, “the hammer of the whole earth,” lay reduced to her natural limits, bound and prostrate.

Less than half a century devoted to industry and the cultivation of the arts of peace—with the drawbacks of two revolutions—finds her with strength restored, with a navy fourfold stronger than her natural requirements warrant; ranking also as the first military power in the world, and occupying the foremost place in the councils of Europe, her expressive language being adopted as the medium of their diplomatic communications, to the exclusion of all other; a short time ago in a position to present the Empire of Mexico with a ruler, and for a time to support him on his precarious throne; to compel by the sword the powerful Emperor of Austria to acquiesce in her wishes, and consent to relinquish a part

of his territory; to support, by a military occupation of the capital, the tottering and hated temporal power of the Pope, in opposition to the wishes of his oppressed and priest-ridden subjects; and with an arrogance almost without a parallel, not only to dictate who should not be King of Spain, but to attempt to exact from Prussia a pledge such as only a feeble and helpless state could consent to yield to a power immeasurably superior.

In the height of such power and pride the sentence on her archetype is with wonderful fidelity repeated and executed on her, in the words of *Isaiah* xiii, 11.

"I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible."

"All they shall speak and say unto thee, Art thou become as weak as we? Art thou become like unto us? Thy pomp is brought down to the grave."

"How art thou fallen from Heaven, O Lucifer, son of the morning? How art thou cast down to the ground, which didst weaken the nations?"

"THEY THAT SEE THEE SHALL NARROWLY LOOK UPON THEE AND CONSIDER THEE, SAYING, IS THIS THE MAN THAT MADE THE EARTH TO TREMBLE? THAT DID SHAKE KINGDOMS? THAT MADE THE WORLD A WILDERNESS, AND DESTROYED THE CITIES THEREOF?"—Chap. xiv, 10, 11, 12, 16.

No commentary can do justice to language so appropriate; and while asserting that these verses are intended to be as applicable to France to-day as they were to the Babylonian Empire when spoken by *Isaiah*, it must be also clearly understood that, although the total collapse of the French Empire which is now taking place would seem to identify it as the power referred to under the symbol of the earthquake in verse 18, it is not insisted on that it is so unless England and CHINA respectively—the latter more especially—maintain their integrity, the dismemberment of either of which empires would be, doubtless, attended with a far greater destruction of human life than the blotting out of the existence of France.

Verse 19. "And the great city (*i*) was divided into three parts, and the cities of the nations (*j*) fell: and great Babylon (*k*) came in remembrance before God to give unto her the cup of the wine of the fierceness of His wrath."

(*i*) Great city. Generally understood to be the nations comprising the western branch of the Papacy, and collectively called

mystical Babylon, which it is by some supposed will be so amalgamated and re-subdivided as to form three empires. But there is reason to doubt the correctness of this conclusion.

First.—Because mystical Babylon (the Papacy), including Babylon (Paris), as shown by the correspondence between this verse and verse 5 of chap. 18, is more probably immediately afterwards referred to in the same verse; and if the terms "Great city" and "Great Babylon" had been synonymous they would not have been used almost together in the same verse, and yet in a manner so disconnected and distinct.

Second.—Because the ten kingdoms appear to maintain their individual integrity though revolutionized; or, as St. John expresses it in chap. xvii, 12, receiving power as kings one hour with the beast, they remain distinct governments while executing the sentence recorded in the sixteenth verse of the seventeenth chapter; and France, the chief empire of the ten, neither absorbs any other kingdom nor is itself absorbed, but is the subject of a distinct judgment and sentence of almost entire ultimate annihilation.

. Third.—It seems rather to apply to the city of Rome itself, as the seat of the Papacy, which may yet fulfil the prediction, by becoming the seat of three distinct governments, a thing hitherto without a precedent. It has now already become that of two; and it is not beyond the bounds of probability that—with Paris destroyed, and with the chief cities of France in the throes of successive revolutions—Rome may for a short time be the seat of government, or attempted government, of that lawless and permanently-disorganized empire.

(j) Cities of the nations. Revolutions will be the order of the day. No clue is afforded to limit the number of the nations to be so afflicted in addition to the ten kingdoms; and even law-abiding England—assuming that she is not one of the ten—under the freest and most enlightened rule existing, may not be exempt from the frightful scourge of Revolution. The seeds of such a work have been sown broadcast through the country by a revolutionary press for some years; and it would be akin to lunacy to suppose that the teaching of years accepted so generally, and with such avidity as it has been, would produce no fruit, or any other result than attempts to subvert the existing order of things, and establish a Republic, with its attendant lawlessness and anarchy.

(k) Great Babylon. This expression, both here and at chap. xiv, 8, seems to have a double application. In its wider sense it

embraces all that is included in the term Babylon the Great in chap. xvii, 5; and as the greater includes the less, it may also properly be restricted to mean Paris only, as in chap. xviii, 2. In the latter instance it is still a portion of the Babylon of chap. xvii, because France is one of the ten kingdoms there referred to.

Verse 20. "And every island (*l*) fled away, and the mountains were not found."

(*l*) This verse describes how completely the existing forms of government and men of note and station will be swept away or become lost in the universal equality which will arise with the new order of things.

Verse 21. "And there fell upon man a great hail (*m*) out of heaven, every stone about the weight of a talent, and men blasphemed God because of the plague of the hail: for the plague thereof was exceeding great."

(*m*) Great hail. Denotes powerful invasions from the north, of which the invasion of France by Prussia is unequivocally one of those referred to. A repetition of the Prussian advance on Paris, or an invasion of France by Austria or Russia, would still further fulfil the requirements of this verse, and would additionally assimilate the ruin of Paris with that of Babylon. The term "great hail" also suggests an invasion on a large scale of Turkey by Russia, ending in their mutual destruction—of Turkey as the representative of the False Prophet and the principal seat of the Greek Church, and of Russia as another branch of the same apostate Church.

INTRODUCTION TO CHAPTER XVII.

Contents.

THE PAPACY IN WESTERN EUROPE.

The chapter an episode in the events attendant on the pouring out of the seventh vial—Reference to chap. xiii of *Rev.*, the first ten verses of which are the history of the rise of the Papacy—Commentary on that portion of the chapter, verse 1—Error in translation—Examination thereof—Conclusions—The Beast—Seven heads—Ten horns, &c., verse 2, 3, 4, 5, 6, 7, 8, 9, 10—Remarks thereon—*Suppression of the chapter by the Protestant Church.*

INTRODUCTION TO CHAPTER XVII.

THE PAPACY IN WESTERN EUROPE.

Having briefly glanced at general history, as prophetically unfolded in the foregoing five verses, the attention is in chap. xvii directed to the description of an episode in the pouring out of the seventh vial. It has already been stated that the seventh vial is of universal application. Chap. xvii is not so; it is limited to dealing with the followers of the Roman Catholic faith in the western world only, and with the ten European kingdoms prominently which have for centuries adopted that faith as the national religion. On this general point there is very little difference of opinion among the most eminent authorities, both Papist and Protestant. It will, therefore, be unnecessary to repeat the views most generally concurred in, and the following remarks will relate chiefly to points in the chapter which appear to have been overlooked, or in some instances misunderstood or imperfectly comprehended.

Though not within the scope of the intention of these pages to travel beyond Chapters xvi, xvii, and xviii, the prophecy relating to the history of the Papacy contained in the first ten verses of Chap. xiii, is so intimately connected with and so essentially an introduc-

tion to the subject that it could not with propriety be omitted here. The briefest possible running Commentary on those ten verses shall, therefore, precede and prepare the way for the Commentary on Chap. xvii to follow.

RENDERING OF CHAPTER XIII, VERSES 1 TO 10.

Verse 1. "And *he* (the Dragon) stood upon the sand of the sea."

Dean Alford says all the old manuscripts read "he" not "I."

The difference is most important and the correctness of the old manuscripts is self-evident, the sentence so clearly belongs to the end of the previous chapter.

According to the authorized version the passage reads, "And I (St. John) stood upon the sand of the sea," which it is to be regretted is incorrect. Connecting the sentence with the antecedent circumstances to which it clearly belongs the whole may be thus understood. When the devil in the form of a dragon spoken of in chap. xii, and represented by the Pagan persecutors of the early period of the Christian era, saw that the woman, the Church, had escaped his malice, or still survived in spite of all his efforts to destroy her, he was wroth with the remnant of her seed (the whole Christian family), and in the war he kindled against them, the earth became reduced to a condition so barren and desolate as to be fitly represented by the sterile sand of the sea.

On reading a paragraph that a man was thrown from his horse, and on the following day an inquest was held on his body, the thing that suggests itself to the mind of the reader is, that severe injuries resulted from the fall, and that those injuries caused death. So in reading that the dragon instituted a war against the remnant (all the survivors) of the seed of the woman (the Christians of the period), and that he is shortly afterwards standing on the barren sands which have become so in the place of fruitful plains, the inference is, although the words expressing it are wanting, that the war had effected all that havoc and ruin, the severity of which is indicated by the barrenness of the sand on the sea shore. Read then the meaning of the first sentence as follows, and consider it as the termination of chap. xii.

And the dragon, the Pagan power, by means of war trampled upon the Roman earth until it was reduced to such a state of desolation that he stood upon its barren surface, with its surviving inhabitants in a surging unsettled state, fitly represented by the restless waves of the ocean.

This was the close of the Pagan period.

The commencement of the Papal period blends with and immediately succeeds it.

The first verse proceeds :

"And I saw a beast (a false religion—the Papacy) rise up out of the sea (out of or from among people in a very troubled disorganized state), having seven heads (essential points of doctrine) and ten horns (the support of ten Governments), and upon his horns ten crowns (emblems of sovereignty, as distinguished from Republics), and upon his heads (of doctrine) the name of blasphemy" (every head of doctrine proposed by that religion being a blasphemy against the MOST HIGH).

Verse 2. "And the beast which I saw was like unto a leopard (beautiful to look upon in her ecclesiastical robes, but concealing beneath them a disposition the counterpart of that of a leopard), and his feet were as the feet of a bear (of a character to tear and destroy), and his mouth as the mouth of a lion (a voice at which nations have trembled, and a power to grind and devour its enemies as with the strength of a lion's jaw), and the dragon (the expiring Pagan power) gave him his power (the governing authority transferred from Pagan to Papal hands), and his seat (the locality is remarkably well-defined.—Rome; now to become the seat or head-quarters of the Papacy, as it had previously been of the dragon, the Pagan power), and great authority" (the Papacy quickly becomes of great note, succeeding to all the influence of her Pagan predecessor).

Verse 3. "And I saw one of the heads (fundamental points of doctrine) as it were wounded to death (totally rejected, threatening the extinction of the system by a formidable schism), and his deadly wound was healed (the system, nevertheless, survived and prospered), and all the world wondered after the beast" (viewed the rise and progress of the Papal system with surprise and wonder).

Verse 4. "And they worshipped the dragon which gave power unto the beast, and they worshipped the beast (Pagan worship co-existent for a time with the rising Papacy),

saying, Who is like unto the beast? who is able to make war with him?" (both Pagan and Papal worship commanding great respect).

Verse 5. "And there was given to him a mouth speaking great things and blasphemies (assuming to himself the prerogatives which belong to the SUPREME BEING only); and power was given unto him to continue (to continue to do these specific acts and exercise this power) forty and two months" (1,260 years).

Verse 6. "And he opened his mouth in blasphemy against God, to blaspheme his name (making himself equal with God, and blaspheming His name by assuming it, "Our LORD God the Pope") and his tabernacle, and them that dwell in heaven" (making a blasphemous use of the name of the Virgin Mary, invoking the aid, &c., of angels, and such like).

Verse 7. "And it was given unto him to make war with the saints and to overcome them (this false church makes war with the true church, and is victorious), and power was given him over all kindreds and tongues and nations" (he would possess and exercise great influence over the minds of men, and over the governments of many nations, so that their power would be placed at his disposal).

Verse 8. "And all that dwell upon the earth shall worship him whose names are not written in the Book of Life, of the Lamb slain from the foundation of the world." (There is no escape from the conclusion that those who are in communion with this false church have not their names written in the Lamb's Book of Life. There is also, incidentally, the assertion that the creation, the fall, and the plan of redemption were all fore-ordained from the time the first atom of the world came into existence—from "the foundation of the world.")

Verse 9. "If any man have an ear, let him hear." (He who has a true living desire to understand these mysteries, let him, or it shall be given him to understand them).

Verse 10. "He that leadeth into captivity shall go into captivity, he that killeth with the sword must be killed with the sword. (These words have a national, not alone a per-

sonal, application. Those nations which have made war in support of the claims of this false religion, and have slain their millions, and made corresponding numbers prisoners in her cause, will in their turn have their people slain with the sword, and led into captivity.) Here is the patience and the faith of the saints." (Here is a truth which, by the long delay in its visible fulfilment, seemed as if it would break down the patience and faith of true believers).

This much only of the chapter relates to the Papacy; its remaining verses will be hereafter dealt with in connection with the religion representing the second beast to which they have reference.

Here it will be clearly understood that these ten verses comprise St. John's history of the rise of the Papacy, and the seventeenth chapter the history of her fall, with the eighteenth as a minor episode thereof.

The foregoing ten verses form the first part of that chapter which the Protestant Church of to-day has dared to skip over and suppress in her service, and in the ordinary course of the lessons.

COMMENTARY ON CHAPTER XVII.

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COMMENTARY ON CHAPTER XVII.

THE PAPACY IN WESTERN EUROPE.

SECTION I.

The chapter commences by introducing to notice one of the Angels who had poured out his vial, and whose especial business it had become to show and explain to St. John the general features of the particular episode which forms the subject of this chapter; and it is material to observe that the chapter applies to the ten kingdoms before referred to *collectively and not to any one alone*. It is also most essential to notice that the chapter is in that respect entirely disconnected from the one following, as a necessary inference the following chapter the xviii does *not* relate to the ten kingdoms collectively, but to one of those kingdoms only, and that kingdom the one possessing a city answering the description given by St. John.

"Come hither," says the angel "I," not I and the other angel referred to in the first verse of the following chapter, "I" alone will show unto thee the judgment of the apostate church, and as the seventeenth chapter includes all that the angel showed and explained to St. John, it follows that the following chapter is not a continuation of this judgment on the entire church, but only a minor episode of that judgment affecting a single city and a single kingdom.

The woman in the third verse represents this apostate church; the name, mystery, on her forehead, implies that her creed is a creed of mysteries over and above the teaching of scripture. In addition to the mysteries of the true faith, the apostate church grafts an immense creation of blasphemies and mysteries of her own, every article in use in her rites, every action of her priests, and every article of their dress worn during the administration of those rites, every thing and picture in view in her churches, such as the cross, the images, the sacred heart, and so on in endless

variety, is a symbol of some mystery; even the language in which the rites are performed is a mystery and utterly unknown to about nine-tenths of her vast host of followers—all is thick darkness and mystery. Her doctrine of transubstantiation is almost too horrible to reflect on. The description of it to be extracted from the writings of a Bavarian Roman Catholic priest in 1872, conveys the best idea of its enormity. He says, "We, the priests, are as high above the governments, emperors, kings, and princes of this world, as the heavens are above the earth. Kings and princes of this world are as much beneath us as lead compared with the finest, purest gold. Angels and archangels are far beneath the priests; for we can forgive sins as God himself, which faculty angels and archangels never possessed. We stand above the Mother of God, for she has given birth to CHRIST only once; we priests produce and create Him every day—yea, the priests may be said to stand above God himself, because he must be at their service at all hours, and in all places; and, at our bidding, in the act of consecration in every mass, He must come down from His heavens. God has created the world with the words, "Let there be," but we priests make God himself with three words.

Profane as this doctrine of transubstantiation is, it is one on which the Church of Rome considers herself impregnable. It was the point upon which, in Convocation, she had the temerity to challenge Protestant divines to a disputation shortly after the accession of Queen Mary, when Romish ecclesiastics were so elated on coming into power again. In the course of the debate the Roman Catholic champions were most reluctantly obliged to admit that, according to their doctrine, CHRIST had, in His Last Supper, held Himself in His hand, and had swallowed and eaten Himself. The admission was so embarrassing to them that they terminated the discussion with much noise and clamour.

Infallibility in spiritual affairs has always been claimed for the Supreme Pontiff when sitting in the chair of St. Peter, as well as the gift of the power of effecting transubstantiation, although many of those who have occupied that chair have undeniably ranked among the vilest and most profligate wretches and murderers of any age. There were occasions when two or more Popes, legally appointed, were reigning at the same time; and while such a state of things existed, it is only fair to suppose that all the attributes of Popes were shared equally among the rivals, either as joint tenants or tenants in common.

Rome's Mariolatry, her dogmas of immaculate conception and

infallibility, her doctrines of priestly absolution, and such like, which all who belong to her communion must blindly believe or be anathema, are all blasphemous mysteries and abominations so grafted upon that which was once a true faith, that not a vestige of its truth now remains in her teaching.

The name, Babylon, the Great, in this chapter, indicates the variety of languages accepting the apostate creed.

The chapter presents a singular and perplexing transition of emblems, which has proved a source of much confusion, and an explanation is required why the papacy, which for 1,260 years is presented under the emblem of a savage beast, should now be known under one so widely different as that of an abandoned woman. Farther on the question is more fully dealt with and the explanation supplied.

It is also of moment to assign the proper sphere, attributes, and mission of each to the beasts, described in chap. xii, 3, as the great red dragon—in chap. xiii, 1, as a beast rising out of the sea—in chap. xiii, 11, as another beast coming up out of the earth—and in chap. xvii, 3, as a scarlet coloured beast.

Chap. xii, 3, runs as follows: behold a great red dragon having seven heads and ten horns and seven crowns upon his heads. The red dragon there is the Pagan power represented by the Roman emperors, whose persecution of the church in its earlier ages had for its avowed object the removal of every Christian from the face of the earth; during this period the heads wear the emblem of imperial or kingly dignity. When, after a lapse of a few centuries of persecution by this Pagan power, that power had run its appointed course and had become extinct, say, about A.D. 536, its place as a persecutor was supplied by another, viz., the Papal, which St. John describes in chap. xiii, 1, as a beast rising up out of the sea, having still seven heads and ten horns; the latter being invested with the kingly dignity, and the seven heads of the beast in the place of the crowns which they wore during the Pagan era—at this period wear the name of blasphemy, to which allusion has previously been made in the commentary on chap. xiii, 5, 6, and in illustrating the meaning of the word mystery.

The Papal power which is here presented, assumed from its commencement the prerogatives which belong to the Supreme and to Him alone, and also wielded the temporal power of the kingdoms referred to as the ten horns.

The second verse of the same chapter gives a more minute

description of this beast, which it invests with the mercilessness, the savage ferocity, and the strength to devour of the leopard, the bear, and the lion, in all which characteristics the Papacy by the united testimony of all history has never been equalled; and, revolting to the feelings as a reference to such atrocities may be, it is absolutely necessary to renew a recollection of them that the true character of the Papacy may be kept in sight.

There are no cruelties which she has not exercised; no modes of torture which she has not practised; some of her victims had their feet burned at slow fires, or were baked alive or burned at the stake; some had weights suspended to their legs, and were then hoisted a considerable height, and let fall with a sudden check to dislocate the joints; some were thrown into pits with poisonous serpents; but the favourite methods with the Holy Inquisition, which in Rome was frequently presided over by the Pope in person, were the tortures by the rack, by the screw, by the pendulum, or in various methods by the application of water and fire, and by mechanical appliances. Many of the means employed to produce a horrible and lingering death might never have been discovered but for the Holy Inquisitors, and the occasion for their use could never have arisen—the ingenuity of the powers of darkness must sometimes have been sorely taxed to suggest to the minds of the holy fiends new methods of cruelty to practise on their helpless victims in the various countries where the Inquisition so long held a sway, and was tolerated or supported by the civil power. The victims were not a few, but might be numbered by hundreds of thousands. While Innocent the Third was Pope, there were eighteen of these Courts of Inquisition in Spain alone, employing 20,000 spies, whose business it was to mix in society and select victims; and it is computed, that on a moderate and reasonable estimate, the lives of fifty millions of men, women, and children indiscriminately, must have been sacrificed by this infamous and bloodthirsty creed in Europe and its dependencies alone.

This is the Roman Catholic faith, the same which is now making such progress in England—which boasts of her unchangeable principles; and her history, to the commencement of the present century—when Napoleon the Great nearly extinguished the Inquisition—and for at least eight centuries previously, prove that her thirst for human blood was continuous and insatiable; the only difference now is—not that human life is more precious in her eyes than formerly, as some may vainly suppose, nor that she has relented, or been touched with remorse, or any

other generous or Christian feeling—but that *her power to bless or curse has for ever departed*. The two periods, the Pagan and the Papal—during which the anti-Christian powers referred to in chap. xii, 3, and chap. xiii, 1, should be in the ascendant—have each in succession passed away; and the Papacy is presented, on the termination of the latter era, under an entirely new aspect, such as she has now assumed for about seventy years.

The similitude which the Holy Spirit uses as most appropriate is that of an abandoned woman, the emblem most frequently used throughout the Scriptures to represent a false or apostate church—a church now no longer able to rule and command the temporal power, but here supported by it, and so continuing until the withdrawal of the French troops from Rome in 1870, an event finally terminating the support of the Papacy everywhere or anywhere as a national church.

A woman is also the type of her weakness. She can no longer call into practice the savage instincts of the leopard, nor tear and destroy as with the claws of a bear, nor exercise the crushing and devouring power of a lion's mouth. Her excommunications—once so terrible as to make the nation's heart quail against which they were launched—are now and for ever harmless, and objects of derision and scorn.

In any of the leading nations of Europe her interdict could, in her day of power, close the churches, prevent all marriages and the administration of the sacraments, cause the dead to remain unburied, or be buried by stealth at night without the usual offices of religion, or be cast into ditches—as thousands were—to be exposed and rot. And this was the actual state of England for six years and a quarter, in the reign of King John, when that monarch, under the pressure of such a measure, even surrendered his crown, with all its indefeasible prerogatives, to the Pope's representative, and executed a charter acknowledging that he continued to hold it as a vassal of the Pope, to whom, as the Sovereign Lord, he would pay an annual pension of one thousand marks.

The church's authority in those days was not limited to the Pope's dominions, nor to spiritual matters only, for the Pope could then dispose of crowns, could compel Kings and Emperors to perform menial offices for him. The Church's book of sacred ceremonies directs that the Emperor shall hold the Pope's stirrup, the Emperor shall lead the Pope's horse, the Emperor shall bear the Pope's chair on his shoulder, the Emperor shall bear up the

Pope's train, the Emperor shall bear the ewer to the Pope, the Emperor shall carry the first dish to the Pope, and so on. In 1171 Pope Alexander compelled the Emperor Frederic Barbarossa to implore his forgiveness, and placed his foot contemptuously on the Emperor's head before the assembled ambassadors of most European Kings and Princes. The Pope could, and did, crown an Emperor with his feet, and then contemptuously kick the crown from his head to the ground! Peter II of Arragon was a Pope's tributary King. It is, in fact, a question whether any one of the leading States of Europe has not been tributary. The King of Armenia, the King of Bohemia, and the King of Bulgaria and Wallachia were all indebted to the Pope for their dignities. The Pope also gave the crown of England, of which he deprived King John, to Louis of France, who, although he could not himself immediately secure the possession of it, he shortly afterwards, through the assistance of some disaffected English Barons, succeeded in placing his son upon ^{the throne} ~~it~~ where he remained until the accession of Henry III in 1216, when the Earl of Pembroke defeated him at Lincoln, and ultimately forced him to capitulate at London, and relinquish all future pretensions to the English crown.

Pope Zachary absolved the people of France from their allegiance to Chilperic and his heirs, to secure the crown to the usurper Pepin, who was crowned by the Archbishop of Mentz. Pepin thereupon shaved the deposed King, and imprisoned him for life in a convent in Bavaria.

Pope Stephen II, who succeeded Zachary, came to France to crown Pepin a second time, and also to publicly degrade the rightful sovereign who had been deposed.

Charlemagne, with the connivance and support of Pope Adrian, robbed his brother's children and his father-in-law, the King of Lombardy, of their dominions.

Pope Gregory V laid the Kingdom of France under an interdict, and excommunicated the King for marrying contrary to his wishes.

Pope Lucius II—by claiming the right of appointing an archbishop to the vacant see of Bourges—involved France in a war with Theobald, Count of Champagne, in which the whole district of Vitry was laid waste with fire and sword, and 1,500 people, who had taken refuge in the church at Vitry, were burnt alive in the structure.

The Pope instituted the crusade against the Albigenses in the

reigns of Philip II and Louis VIII, when Beziers and Thoulouse were totally destroyed, and 80,000 inhabitants were massacred; many other towns—as Carcassonne, Castelnaudary, Alby, Lavaur, Moissac, and others—shared nearly the same fate. In this crusade three archbishops, seven bishops, and a great number of priests took up the Cross, and St. (?) Dominique headed the priests who accompanied the army.

Pope Martin presented the Kingdom of Sicily to the second son of Philip III of France, but the gift proved abortive, and was the total ruin of the French army which sought to enforce it.

Pope Boniface invested Albert of Austria with the Kingdom of France, and wrote to Philip IV of France as follows: “We will have thee know that thou art our subject as much in temporal as spiritual matters.”

Philip’s lively reply was: “Let it be known unto thy great folly and peccant temerity, that in temporal concerns we have no other superior than God alone.”

Pope Alexander VI divorced Louis XII from his wife—to whom he had been married twenty-six years—not for any fault of hers, but to enable Louis to marry Ann, widow of Charles VIII. The Pope stipulated that, in consideration of his services, the King should give him 30,000 ducats, should bring the towns of Romagna into obedience to the Pope, give his son (for Popes had sons)—the notorious murderer, Cardinal Borgia—a company of 100 lances, a pension of 20,000 livres, a wife to his liking, and Valence, in Dauphiny, with the title of duke.

The applicability of this case, as illustrating Papal interference in the government and laws of foreign countries, is not at once apparent.

It is an instance of venal corruption and complete disregard of equity; it also displays some of the means by which Rome acquired her temporal power and wealth—but that is foreign to the point; it is, more than all, an illustration of the exercise of a prerogative in the present day claimed by Rome in every country, just as it was conceded to her centuries ago—but not here since the reign of Henry VIII—a claim to dissolve marriage without the intervention of the laws of the country in which the persons reside; in it is also involved the right to decide who shall or shall not be married, a right not only claimed, but freely and openly exercised in England now by the Romish Church.

No marriage of a Roman Catholic is recognized by the Papacy unless solemnized according to her rites. No marriage is

solemnized except conditionally, "if Holy Church will it permit." The right of the Church to refuse assent and annul the marriage is expressly retained in all cases. It is true that the marriage is binding, according to the English law, either with or without the Roman Catholic ceremony, if the parties only make the declaration required by law in the presence of the Registrar; but by Roman Catholics it is not so looked upon.

The Papacy also imposes conditions such as the bringing up of children in the Roman Catholic faith in the case of mixed marriages, in the absence of assent to which, the priest will not officiate, and the parties aggrieved are without a remedy.

The provisions of the statute law are in other respects, as far as they can be, systematically evaded, for Rome professes to be unrestricted and absolute, and cannot tolerate the interference of the civil law.

No other Nonconformist body makes any such pretensions—they all accept the law as a wise precaution against abuses and fraudulent marriages; but the Church of Rome alone has a law of her own, in this, as in other instances, administered by her priests with absolute authority, and overruling the statute law with impunity.

Among the Pope's demands in the present day is one for the restoration of the States of the Church to his own temporal and detested authority; and the terms of the demand are repeated here for the purpose of showing in what inflammatory terms one of his organs advocates his claims. If the Governments of Europe "recognize the robbery of the Church, let them expect a war to the knife against the newly-established order of things, a fierce and decisive war without treaty or compromise."

"Let the Governments know our patience was great, but it has now come to an end. . . . Hear it ye mighty of the earth, hear it ye Governments, whatever your names may be; hear it Bismarck, Gladstone, Beust, and Andrassy. The Catholics bid you satisfy their just demands, and interfere in favour of the Holy Chair; believe us; do not neglect our warning. If you do not restore the Catholic Church to all her rights, *not one of the existing Governments will continue to exist.*"

The Papacy has also other attributes too important in their effects to be overlooked. One most striking characteristic is her duplicity and faculty of lying. It is impossible to bind her by any oaths, because she claims the power of absolving from all oaths and promises; with her the end sanctifies the means, how-

ever vile those means may be, and mental reservations may be resorted to to any extent, especially in the interests of the Church. In the exercise of this talent—and with the intention of promoting the interests of the Holy See in England—the Papacy has the honour of being the author of one of the greatest and most palpable departures from truth on record.

The circumstance referred to is a proceeding of the Papacy in 1788 in aid of the efforts to obtain a repeal of some of the laws imposing certain restraints upon the Roman Catholics of this country.

England could not forget her sufferings through the Pope's interference in her concerns here in many reigns—such as the gift of England's Crown to Louis in John's reign, and again to the King of Spain in the reign of Elizabeth—nor the excommunication of her Kings, John and Henry VIII, and Queen Elizabeth, as well as England's nobles on minor occasions—nor the proceeding of Pope Clement VIII, on the death of Elizabeth, in issuing two bulls prohibiting the coronation of any King who would not tolerate and advance the cause of the Roman Catholic Church in this country, and such like assumptions of authority, as a protection against which penal laws of considerable stringency had been enacted; and when a committee of Roman Catholics waited on Mr. Pitt on the subject of repealing those laws, he desired them to support their case by authentic evidence of the opinions of Roman Catholic clergy and Roman Catholic Universities abroad as to the existence and extent of the Pope's dispensing power.

The following three questions were accordingly framed, and sent to the several Universities of Paris, Louvain, Alcala, Douay, Salamanca, and Valladolid for their opinions.

First.—Has the Pope, or Cardinals, or any body of men, or any individual of the Church of Rome, any civil authority, power, jurisdiction, or pre-eminence whatsoever within the realm of England?

Second.—Can the Pope, or Cardinals, or any body of men, or any individual of the Church of Rome, absolve or dispense with (*sic*) his Majesty's subjects from their oath of allegiance upon any pretext whatsoever?

Third.—Is there any principle in the tenets of the Catholic faith by which Catholics are justified in not keeping faith with heretics, or other persons differing from them in religious opinions, in any transaction either of a public or a private nature?

To these questions the sacred Faculty of Divinity of Paris deliberately replied as follows :

First.—“Neither the Pope, nor the Cardinals, nor any body of men, nor any other person of the Church of Rome, hath any civil authority, civil power, civil jurisdiction, or civil pre-eminence whatsoever in *any kingdom*, and, consequently, none in the Kingdom of England, by reason or virtue of any authority, power, jurisdiction, or pre-eminence by divine institution inherent in, or granted, or by any other means belonging to the Pope, or the Church of Rome.”

Second.—“Neither the Pope, nor the Cardinals, nor any body of men, nor any person of the Church of Rome, can, by virtue of the Keys, absolve or free the subjects of the King of England from their oath of allegiance.”

Third.—“There is no tenet in the Catholic Church by which Catholics are justified in not keeping faith with heretics, or those who differ from them in matters of religion.”

Signed in the General Assembly of the Sorbonne, 11th March, 1789.

Each of the other eminent Universities carefully in like manner traversed the entire range of questions with a denial in similar terms, the University of Louvain being “in perfect wonder that such a question (as the third) should be proposed to her.”

It sometimes happens that public bodies in their corporate capacity can do things with impunity which would, if done by a single individual, cover him with shame and contempt; and to this rule the sacred colleges of Papistical divinity on this occasion proved no exception.

Their opinion was a point blank denial of stern facts patent to all the world, and which could neither be contradicted nor explained away.

The casuist might say the opinions were really true, as the Pope never had the power; but still they were not true in the sense in which the questions were put, namely, in view of the Pope's oft-repeated assumption of such a power. And it seems a matter of regret that the questions were not accompanied by references to some of the bulls and excommunications which at different times had taken effect in England, France, Germany, and various other countries.

It cannot by any stretch of charity be assumed that the professors were not aware of the Pope's practice, or that they were ignorant that the allegations suggested by the third question were not universally known to be well grounded. The term

"most infamous" may, therefore, be properly prefixed to the usual cognomen applied in such cases.

"Keep no faith with heretics" is, and has always been, a fundamental article of the creed of the Papacy.

As to the claim to exercise temporal power in foreign countries, the opinion of infallible Popes—as deduced from their ordinary practice—should be the highest known authority; and that being the case, an extract from one of their bulls will at once illustrate and settle the point.

It was issued by Pius V, and runs as follows:

"We, by the fulness of our Apostolic power, do declare the foresaid Elizabeth an heretic, and a maintainer of heretics, and those that take her part in the things aforesaid" (namely, in following the doctrines taught by Calvin, and in abolishing the sacrifice of the mass, prayers, alms, single life, and other Catholic rites, and compelling people to forswear and abjure the authority of the Bishop of Rome), "to have incurred the sentence of anathema, and to be cut off from the unity of CHRIST's body. And, moreover, that she is deprived of the pretended right of her said kingdom, and also from all rule, dignity, and pre-eminence whatsoever, and also her nobility, subjects, and people of the said realm; and all others which have sworn unto her by any manner of means are absolved for ever from such oath, and from all duty of empire, fidelity, and obedience in such sort as we do absolve them by these presents, and deprive the said Elizabeth of the pretended right of the Kingdom, and of all other things aforesaid. And we do command and forbid all and singular of the nobility, subjects, people, and others aforesaid that they presume not to obey her admonitions, commands, or laws. Whosoever shall do otherwise we do enwrap them in the like curse. Given at Rome, at St. Peter's, in the year 1569, the fifth of the Calends of March, and of our Papacy the fifth."

The oath which every Jesuit takes recognizes the same doctrine fully. It runs as follows: "I, — —, now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the Archangel, the blessed St. John the Baptist, the holy Apostles St. Peter and St. Paul, and the saints and secret hosts of Heaven, and to you my Ghostly Father, do declare from my heart, without mental reservation, that his Holiness the Pope is CHRIST's Vicar-General, and is the only head of the Catholic or Universal Church throughout the earth, and that by the virtue of the Keys of binding and loosing, given to his Holiness by my Saviour Jesus

CHRIST, he hath power to depose heretical Kings, Princes, States, Commonwealths, and Governments, all being illegal without his sacred confirmation."

The detestable sect which takes this oath has been, at one time or other, banished from nearly every country in Europe, was suppressed by Clement XIV, but was restored by Pius VII, and received into his especial favour, and is now as active as at any period of its existence.

In 1762 an important piece of evidence cropped up, when the Jesuits in France, in attempting to evade the laws, were compelled to produce their institutes or secret rules in open court. These had always before been studiously concealed, and were known only to the initiated. On examination, the mysterious volume, as might have been expected, was found to contain maxims subversive of all civil government, and even of the fundamental principles of morals.

The King would fain have shielded the Jesuits, but the task was beyond even his absolute power. He could neither prevent the production of the institutes, although he strongly endeavoured to do so, nor could he afterwards save the Jesuits from the consequences which a public knowledge of their infamy brought upon them. They were shortly afterwards all banished the kingdom, and their property confiscated.

The following chronology of Jesuit expulsions, extracted from the *Rock* of September 6, 1872, gives an idea of the extent of the felonious operations of these gentry. Every item is the record of a conviction of felony and treason on a large scale, so great as to move Governments to expatriate these reptiles in a body; and it must not be lost sight of that in England the ban of their proscription has not been removed, and also that every Jesuit of to-day is as much a plotting traitor now against every Protestant Government as those exiled Jesuits were:

Saragossa	1555	Bordeaux	1589
La Palatine	1558	The whole of France, December	
Vienna	1566	29th (as corrupters of youth	
Avignon	1570	and enemies of the King	
Antwerp, from Portugal and		and State)	1594
Segovia	1578	Holland	1596
England	1579	The city of Touron and Berne	1597
"	1581	England, November 15th . .	1602
"	1586	" by James I, November	
Japan	1587	10th	1604
Hungary and Transylvania .	1588	Denmark, Thorn, and Venice .	1606

Venice	1612	France again, and their property	
The kingdom of Amura in Japan	1613	confiscated	1764
Bohemia	1618	Spain and the Two Sicilies, March	
Moravia	1619	31st	1767
Naples and the Netherlands	1622	Parma and Malta	1768
China and India	1623	From the whole of Christendom	
Malta	1634	by the Bull of Clement XIV	1773
Russia	1723	Russia	1776
Savoy	1729	France	1804
Paraguay	1733	„	1806
Portugal	1759	Naples	1810

The Order was restored by the Bull of Pius VII, August 7, 1814; and the following table shows the countries from which the Jesuits have been expelled since that time:

Moscow, St. Petersburg, and the		Rheims, by its inhabitants, De-	
Canton of Solothurn	1816	cember	1838
Belgium	1818	Lucerne	1842
Brest, by its inhabitants, in		„ for ever, February 13th	1845
October	1819	France again	1845
Russia, for ever, March 20th	1820	The whole of Switzerland, Sep-	
Spain, March 7th	1820	tember 6th	1847
The Cathedral at Rouen, by the		Bavaria, February 17th	1848
people, March	1825	Their establishments in Sardinia,	
All the public and private schools		March 2nd	1848
in Belgium, September	1826	Naples, March 11th	1848
The educational establishments		The Papal States, March 29th	1848
directed by Jesuits in France		Linz, April 10th	1848
closed by royal ordinance,		Vienna, April 16th	1848
June 13th, 1828	1828	Styria, and the Arch-Duchy of	
Great Britain and Ireland, April		Austria, May 8th	1848
13th	1829	The Austrian Empire, May 8th	1848
France	1831	Gallia, July	1848
Saxony, by a law passed Sep-		Sardinia, July 19th	1848
tember	1831	Sicily, July 31st	1848
Portugal, May 14th	1834	Paraguay, June 28th	1858
Spain, July	1835	Several Italian States	1859
		Sicily, June	1860

Lest it might be thought that this doctrine of national and universal subjection to the Papacy is antiquated and no longer held by the Church, the opinion of the present Pope shall be adduced, as delivered in 1871, in reply to an address on the subject of the Papal infallibility, presented by the Accademia di Religione Cattolica.

His Holiness on that occasion said: "It is insinuated that

among the rights which spring from that infallibility is that of deposing sovereigns and of releasing the people from the oath of fidelity. It is true that this right has been more than once exercised by the Supreme Pontiffs; but it has no direct connection with the infallibility of the Popes, nor with the dogmatic definition of that infallibility. The source of *the right of the Roman Pontiffs to depose sovereigns, and to release the people from the obligation of fidelity*, does not arise from infallibility, but from the authority that has been given to the Vicar of JESUS CHRIST upon earth and in heaven. When by virtue of the public law then in force, and of the understanding of the Christian nations, the Popes were considered as the supreme judges of Christianity, *they exercised also a civil jurisdiction over Princes and States*. The conditions of the times are now changed, and only malice could confound the infallible decisions of the Pontiffs in matters of faith with a right which they were formerly called upon by the voice of the people to exercise for the common welfare, *but which the Supreme Pontiff in the present day has no intention of exercising*. It certainly is not the dogmatic definition of the infallibility of the Popes that would decide me to put in force those rights."

Strange that a Pope in 1871 should think he still retains the power of deposing kings, disposing of states, and loosing subjects from their allegiance. Stranger still, that after so explicitly stating that he had no intention of exercising such powers, he should immediately launch the now-impotent thunder of his excommunication at the officers of the King of Italy, and order the soldiers to desert his service, and that he should also, by deputy, excommunicate Dr. Döllinger,* and the Professors of the Universities who refused assent to the Infallibility dogma, and prohibit the students from following the courses of their masters.

As regards Dr. Döllinger, the excommunication of the most holy father has proved, instead of a curse, the greatest blessing the Pope could have bestowed; it has been the means of the Doctor securing the favour and protection of his sovereign, a multitude of honours, and a wide world renown. If the Pope's curse and excommunication is such a blessing to a private individual, what must be its effect when conferred on a sovereign? Fortunately, there is no need for speculation on what it might be, for such a

* The effect of Dr. Döllinger's treatment by the Pope will be the secession of a considerable body of the Roman Catholic priesthood in his country, who will then occupy a position and teach a creed similar to but more matured than that of the Anglicans here.

favour has recently fallen to the lot of King Victor Emmanuel; and instead of seeing him despised and deserted by his subjects, who are the cream of the papacy with the traditions and training of thirteen centuries to influence their proceedings, he has secured their confidence, and has been successful in all his pursuits far beyond his hopes; among other prizes the patrimony of St. Peter has fallen into his lap, his daughter is become Queen of Portugal, and his son is most unexpectedly called to a throne, and becomes King of Spain, though his tenure is exceedingly precarious.

These are examples of his Holiness's power to curse; the efficacy of his blessing is equally surprising. His fervent blessing was bestowed upon the Austrian army; the fruits of that blessing were reaped at Sadowa. The late Emperor Maximilian was favoured with his blessing, and was defeated, dethroned, and most cruelly murdered, leaving his widowed Empress bereft of reason through the overwhelming misfortunes she had experienced.

The Queen of that priest-ridden nation, Spain, received the Pope's blessing, and the Golden Rose, and was very soon afterwards a dethroned exile. The Empress of France had a like fatal gift, also with a like ill-starred result.

The Pope dare not openly bless the French army on its proceeding to invade Prussia, but the cause of "the eldest son of the Church" had his best wishes, and his secret support, as he hoped by its success to bring about a coalition of the Roman Catholic Powers against Protestant Prussia. The Empress Eugenie was entirely under his influence through the Jesuits, and in constant communication with Rome, consequently her policy during the regency was that of her confessor, who was the local director of the views of the papacy. Her whole soul was in the wish for the humiliation of Prussia. A similar feeling pervaded the whole nation. An army better equipped than any the French had ever before sent out, and sufficiently numerous, in the opinion of the most eminent French authorities, to insure success, was engaged in the work; but the Pope's unholy countenance and support spoiled all, ruined all—cursed all.

Let the recipients of his anathema in future take courage and rejoice—let those who may be favoured with his blessing, or his Golden Rose, beware; and expect some sudden and overwhelming misfortune to follow at the heels of the gift.

His pretensions to infallibility, his assumption of the power to bind and loose, are manifest impositions on the credulity of mankind. The instances past quoted are proofs that he has now,

and for ever, lost the power to bless, except by cursing, and to curse, except by blessing, and the future is pregnant with further and still more striking testimony to the same effect.

The papacy of to-day is then as correctly and fully typified by the figure of a woman, drunk with the blood of saints, and offering a spurious sacrament, as it was previously by the figure of a savage, and destructive beast, and the difficulty which commentators generally have felt in accounting for the transition, so as to reconcile the idea of the beast of chap. xiii, 1, and the woman of chap. xvii, being each of them identified with the papacy is removed.

This difficulty was so great that it does not appear to have hitherto been satisfactorily surmounted. Woodhouse, Wordsworth, and Barnes, alike fail, and Huntingford in his attempt (p. 193), involves the subject in still more hopeless perplexity. He asks who is the representative of the beast with ten horns, crowned or reigning, and of the beast with whom the ten kingdoms jointly reign, to whom, after they have destroyed Babylon, they give their power, &c., and fight against the Lamb.

He proceeds—"The majority of Protestant commentators answer, without hesitation, the Pope; but this, he says, cannot be, for it involves the most palpable contradiction, and leads them into a difficulty which some of them do not observe, others pass over in silence, and the rest attempt to solve by the most flimsy subterfuges. These writers unanimously interpret Babylon to mean the Papacy, and I believe they are right in doing so. Now, if this be the case, the beast cannot possibly represent the Papacy, for, together with his ten horns, he destroys Babylon."

It is unnecessary to continue the quotation, as it is made merely to show the confusion of ideas existing as to the various emblems used, and the absolute necessity there is for clearing up the point before making further progress.

The woman is represented as arrayed in purple and scarlet, the emblems of dignity in the Roman Catholic Church; and as sitting upon the very beast, or powers, which by-and-bye are to destroy her—showing by the explanation the chapter afterwards affords that the very powers on which she has for the last seventy years sat, or, in other words, who have accorded her a superior position as a Church, and have given her a kind of negative support, and upheld her, but have not during that time permitted her to wield their temporal power as formerly—are the ten kingdoms destined to eat her flesh and burn her with fire.

Dean Alford says: "By the woman sitting on the wild beast

is signified that superintending and guiding power which the rider possesses over his beast;" but it will be noticed that there is nothing in the text to indicate control. What is represented is a substratum of infidelity extending over all the ten kingdoms, quiescent in its general appearance, represented by the beast, and upon it, above it, more prominent than it, is the Papacy, represented by the woman, extending over the same area, sitting on, but not controlling it; for, on the contrary, each kingdom—like a separate volcano in the Infidel stratum—is occasionally to burst through and ravage the uppermost stratum of Romish faith, till it is entirely destroyed.

The Papacy has in a remarkable manner identified herself with this figure of a woman offering a cup, by adopting it in its entirety to represent herself on the obverse of a medal, issued by that priest Pope Leo XII, in 1825. This, it will be noticed, is within the compass of the period before referred to during which St. John describes the Papacy as a woman, and is also an important corroboration of the view here advanced, inasmuch as it is a brand which cannot be transferred from the Papacy and fixed on any other form of religion whatever.

The cup she offers represents her spurious sacraments and revolting theology, the latter of which the Scripture describes in strong terms, but which precisely agree with facts; for there are portions of Rome's theology, as now taught in all her colleges, so vile that it is a penal offence in this country to sell the book which contains them, or to translate them into the English language and sell the translation, even though it be made solely with the motive of exposing the enormity of such teaching.

Few will fail to recognize the Papacy of the present day in the description of her furnished by chap. xvii. There is no other Church to which the description can apply, or upon which a suspicion of rivalry in this respect can by any possibility alight, nor for the 1,260 years during which she was represented under the emblem of a savage beast was there any other Church for which she could by any stretch of imagination have been mistaken.

The name *Mother* of Harlots proves an excellent and safe guide by which it may be determined what city is referred to. Idolatrous cities are in the Scriptures sometimes termed Harlot Cities, but no city is termed the MOTHER of Harlots; the term nowhere else occurs in the sacred volume, except in this verse, and the verse has reference only to a capital city, which is, or has been, until recently, the mother and mistress of other capital cities in ecclesiastical

matters, and it so happens that there is but one city (Rome) which fulfils this description. She alone is the mother and mistress of the Harlot Cities of the Western Roman earth.

The term Mother of Harlots not only establishes the fact that Rome is the city referred to in this chapter, but it also shows clearly that she is not the city referred to as Babylon in the next chapter, for the city there is the harlot city, but not the *Mother* of Harlots. A mortal penman might have committed the oversight of varying the description, and yet intending to refer to the same city, but with inspiration the thing could not possibly happen; the symbolical description in each chapter is that of inspired perfection in which there is no mistake, and if the harlot city of the 18th chapter had been the same city as that here referred to, the description in that respect would not have been varied, and words indicating the parental and superintending character of the Babylon of the 17th chapter would have been again used.

Her description as Mother of Harlots is also in another respect trite.

The Romish Church forbids the marriage of her priests, but sanctions their illicit amours, and thus sets an example to her laity of a most pernicious kind.

There have been rare exceptions, but as a rule, from the Pope downwards, the lives of the Roman Catholic priesthood have, in all ages, and in all countries, presented a picture of the most scandalous depravity. There was no crime known to human or Divine laws that they did not fix a price for, and license to others, and themselves indulge in with impunity, for they claimed exemption from civil law, and were allowed it in almost every country in Europe, though not always fully in England, but for many centuries it was generally so, and a priest indicted for murder, or any other crime in England might claim the benefit of clergy, and thereupon receive an immediate discharge from custody, or his release might be claimed by his bishop or ordinary. (The same privilege will shortly be claimed by Anglicans.)

Armed with such powers it is no wonder that the Roman Catholic clergy were everywhere models of profligacy, and although their immorality was severely checked by the Reformation in England—by the Revolution in France, and by enlightened public opinion—the licentiousness of the priests is still openly continued abroad, and many districts in France, and in some other countries, refuse to receive a priest who does not keep a concubine.

“Which of the Popes” (writes the eloquent Father Gavazzi) “has not loved the nuns, especially from Pius VII downwards.”

The present Pope, like his predecessors, lives in an atmosphere of indecency. Very many of the masterpieces of painting and sculpture, and they are numerous, which everywhere meet his eye at the Vatican, are said to be scandalously indelicate. The Pope himself is described by a well-known author as "a priest who delights himself with nuns, immaculate conception, Jesuits, and professional beggars." His predecessor, Pope Gregory XVI, passed most of his leisure time in the society of the beautiful Venetian, "La bella Gaetanina," for whom his Holiness caused an elegant apartment to be prepared contiguous to his own. A petitioner to the Pope had only to buy her influence to be certain of the prayer of his petition being granted. Father Gavazzi's testimony on this head is unimpeachable, and he writes, "When I was sent to San Severino, by Gregory, for liberal preaching, my friends at Rome, persons of influence, and connected with the Government, proposed to me to obtain my immediate release by two methods, which prove the double corruption of the infamous Gregorian Pontificate. One was to send a certain number of gold pistoles to Gaetanina, the other to avail myself of some of the mistresses of the Pope's prelates, cardinals, and Pope himself, of whom they sent me a list. My reader may be quite assured of the truth of what I write, however enormous it may appear. With the exception of Lambruschini, who was not known to have a favourite, the list sent me by grave and influential friends, among whom was a colonel in the Pontifical troops, *indicated by name the concubines of all the prelates and cardinals* whose mediation I was to solicit in order to obtain my release."

This notice of the Roman Catholic Church shall now close with her summarized portrait as drawn eighteen centuries ago by a mind under the guidance of that Omniscience to which the past, the present, and the future are all alike. This portrait as seen by St. John, and which he was told was an emblem of the Great City which reigneth over the kings of the earth. is thus described.

"And I saw a woman sit upon a scarlet coloured beast. . . . And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus"—verses 3, 4, 5, 6.

COMMENTARY ON CHAPTER XVII CONTINUED.

SECTION II.

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COMMENTARY ON CHAPTER XVII CONTINUED.

SECTION II.

THE BEAST.

The next inquiry which naturally suggests itself is, who and what is the Beast referred to in this chapter, and what is his mission? And it will assist the investigation to extract his description, as depicted by St. John, so that it may stand alone:

“A scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. The beast was, and is not; and shall ascend out of the bottomless pit, and go into perdition”—verse 3 and 8.

In the ninth verse it is further stated that the seven heads of this beast are seven mountains, on which the Papacy sits, and not heads of doctrine, as in the case of the beast of chap. xiii, 1. These seven mountains appear to be seven seats of chief government, some of which it would seem have subordinate kingdoms within them, or else there may be three other seats of government which will not take a similar part to the other chief governments, but which, nevertheless, have within them subordinate kingdoms, situate as Bavaria or Saxony now are, or as Ireland might be if it had ever been a kingdom, and had at the same time been, for some purposes, subordinate to Great Britain, and these subordinate kingdoms will make up the total of the ten kings or governments which are to receive power as kings one hour with the beast.

There is no reason to suppose that these ten kingdoms will become blended together in one empire, nor is there in the entire chapter any allusion to the Papal kingdoms becoming combined so as to form three empires, as some have supposed from the expressions made use of in the xvi chapter and 19th verse, before referred to. They seem to remain distinct kingdoms, but they make common cause, or some combination of their power is formed for two special purposes; just as they did for 1,260 years lend their authority severally to the Papacy, they will now, in the words of Scripture, give their power and strength to the beast. No matter whether the Government intends it or not, the power and strength of each country will at the disposal of the Beast Infidelity, and be exercised in favour of his mission.

From the form of expression used, it may not unreasonably be concluded that these ten kings signify so many temporary republics, for it is said of them—not that they are really kings, but that they receive power as kings, or exercise such authority as a king would possess.

Their rule is said to continue one hour, which, in prophetic language, usually signifies one year, but from the context it may here signify a much longer and somewhat indefinite period, and may be read as synonymous with a short space of time—possibly at intervals extending over as much as twenty years.

The power which fulfils the requirements of the foregoing description must be one which presents the following characteristics, and the true beast must possess them all; if only one is wanting that single missing feature will prove that the suspicion attaching by reason of the possession of all the others is erroneous.

It must be an organization extending over the whole of the Papal kingdoms at least—the seven heads of the beast are the seven mountains upon which the Papacy sits—verse 9.

It must be an organization having a tendency to destroy human life; it is a scarlet coloured beast—verse 3—and when its day of power arrives a sacrifice of human life will take place fearful to contemplate.

It must be Pagan or Atheistical, denying the existence of a God, openly mocking at, and despising, all religious ceremonies. It is full of names of blasphemy—verse 3.

It must be, in its nature and characteristics, similar to some great pre-existent, but, for many years, extinct dominant power—a power “which was, and is not, and yet is”—verse 8—in other words, a dominant power which once existed in Western Europe, and which became nearly extinct or totally unnoticed, and which is now revived, and becomes endowed with great power.

It must be a creed emanating from the deepest hell; it “ascends out of the bottomless pit”—verse 8—and on the accomplishment of its mission it will go into perdition, and become finally and for ever extinct.

It must have a deadly hatred for everything having the appearance of religion, and an uncompromising disposition to destroy it. Its great work will be the punishment of the Papacy, which it is to accomplish in a peculiar and most noteworthy manner, “by stripping her naked, by eating her flesh, and burning her with fire”—verse 16. In this direction its efforts will be entirely successful.

The execution of the work will extend over a considerable space of time, for it is said that the ten Republics "shall agree and give their kingdom to the beast until the words of God shall be fulfilled"—verse 17.

Its hatred is also to be directed against the true faith of Christianity.

It will make war with the Lamb—verse 14; and herein is shown the difference between the true and false Church. Against the false it succeeds, against the true all its efforts will be unavailing; for it is said in concise terms, "the Lamb shall overcome them"—verse 14—that is, the united efforts of Atheism in all its forms shall be defeated by the true Church. Its hostility towards the true Church will be altogether of a different character to that shown towards the Papacy, and will probably be displayed—not in persecution such as that to which the Roman Catholic faith will be subjected—but in war by Infidel nations against Protestant nations, in which the latter will be victorious. There is, therefore, the comforting reflection that true Christianity will really prevail over the Beast Atheism, whatever the nature of the strife may be, and whenever it may happen.

Lastly, it must be ripe for further action at an early date; the Papacy, the object of its first attentions, has filled up the measure of her iniquities, and the time has actually arrived when her sins are "remembered," or reviewed, for final sentence and execution.

Before offering a fresh interpretation, that of each of the most eminent commentators of the day shall be brought forward.

Barnes, in his note on verse 4, says that the scarlet coloured beast is the same as that represented in chap. xii, 3, under the image of a red dragon.

Huntingford says it is the "world power" which had existed always.

Bishop Newton says, p. 568: "This was the very same beast which was described in the former part of the thirteenth chapter."

Bishop Andrews attempts to prove that the beast is the same as that in chap. xi and chap. xiii.

Archdeacon Woodhouse, on a most careful comparison of the beast of chap. xii with that of chap. xvii, says, p. 425: "He is, indeed, the same beast."

Canon Wordsworth assumes that the two beasts of chap. xiii are one and the same, and (referring to the beast of chap. xvii as the other), he says the two beasts are two personifications of the Papacy.

Frere, p. 103, says the scarlet coloured beast is the Infidel power, but is supposed by Mr. Faber, Mr. Cunningham, and, he believes, all other commentators, to represent the secular Roman Empire.

Dean Alford says, p. 1,068: "This beast is introduced as if a new appearance, but its identity with that mentioned before, chap. xiii, 1, is plain." And at p. 1,031, in speaking of the beast of chap. xi, 7, he also says: "The wild beast is evidently identical with that mentioned in chap. xvii, 8."

The following interpretation, as regards the identity of the beast, accords with that of Barnes, Woodhouse, and Frere, and with that of Bishop Andrews and Dean Alford as regards chap. xi only, and is in opposition to all the others:

At the risk of being tedious, the meaning of the term beast, in each several instance where it is used in a new sense, shall here be repeated, or rather collected. The study of the entire subject will be much facilitated, and confusion avoided, by its several meanings being carefully borne in mind.

Chap. xi is an epitome of church history during the Papal, and a part of the immediately succeeding Infidel period; and the beast referred to there is the Infidel Beast, the reference being to his various characteristics, as displayed on the first manifestation of his awakened power in the first French Revolution.

Chap. xii, although later in order, has reference to a very much earlier period of church history, and the red dragon there is the Pagan persecuting power under the Roman Emperors.

The beast of chap. xiii, 1, *is the Papacy for the period of 1,260 years, ending about the year 1794, but not afterwards. The purple and scarlet clothed woman of chap. xvii represents the Roman Catholic Church afterwards, including, of course, the present period.*

The beast of chap. xiii, 11, is a great creed, COMPRISING THE WHOLE BODY OF FALSE RELIGION ADOPTING THE ESSENTIALS OF THE ROMAN CATHOLIC FAITH, BUT DENYING THE SUPREMACY OF THE POPE. IT INCLUDES THE GREEK CHURCHES, THE TWO GOVERNMENTS PROTECTING WHICH CONSTITUTE THE TWO HORNS: THE ANGLICAN AND GALRICAN CHURCHES, AND THE OLD CATHOLIC SECTION OF EUROPE AT LARGE. It is generally mistaken for the Papacy, but in reality it is the IMAGE of it only.

Its Anglicanism is in this country mistaken for Protestantism; but when better developed, as it will shortly be, it will be found to be here, as elsewhere, the IMAGE of the first beast of this chapter, the Papacy, and as distinct from Protestantism as light is from

darkness. Similar misapprehensions, to which a reference will be hereafter made, are also current as to the character of the Old Catholic party in Germany and Europe, and as to the Gallican Church. However unpalatable the assertion in some quarters may be, it must be clearly understood and received as an unimpeachable article of faith, that THE ANGLICAN CHURCH IS A PORTION OF THE CREED OF WHICH THE BEAST OF CHAP. XIII, 11, IS THE SYMBOL.

The beast of chap. xvii is Atheism or Infidelity, the parent of the International.

The appointed work of the beast Atheism will be done by the International organization, thus proving that they are essentially the same.

It cannot have escaped the most casual observer that an institution has recently arisen out of Atheism, of which it is really the embodiment, and has received a kind of incorporation of its own which fulfils every requirement of the description of this beast. It may provoke a smile to say that this organization is now centred in the INTERNATIONAL, which is at present the only name by which this vast concentration of evil is known, and that it will play the leading part in the programme before sketched, and receive the aid of thousands who hold precisely the same views without considering themselves members. But the assertion is, nevertheless, true, and is hitherto well supported by all needful proofs.

During the last century the Infidel writers of France and Geneva, and the Free Thinkers of Germany, with others of a like class, have combined in giving birth to a school of philosophy, the doctrines of which have found able and zealous advocates, and their labours have resulted in establishing for their new creed a firm footing in all the principal countries of Europe. A very few years ago this school was absorbed by an association ostensibly formed for the praiseworthy object of rectifying the respective positions of labour and capital, and of placing each one on a more equitable footing towards the other than formerly. As to any ulterior object, whatever it may have been, it seemed so Utopian, or so devoid of general interest, as to attract no attention in any quarter likely to be adversely affected until the movement had attained something like its present formidable dimensions, which enable it to take a name and position, and now boldly to proclaim itself the uncompromising enemy and sworn subverter of civilization, of religion, of law, and of order.

The materials for fixing this position on Atheism and its

offspring, the International, are ample; but it is not intended here to do more than furnish an outline of a few of the facts which might be advanced in support of it, and to trace so much of the history and rise of Infidelity, and its development in the International, as will aid in its identification with the beast.

To do the latter it will be needful to go much further back than is generally supposed—even so far as the middle of the last century—the time when France in particular became flooded with Infidel literature, to the teachings of which the greater part of the nation speedily became converts. The despotic oppression of a corrupt and licentious Court over a poverty-stricken and overtaxed country brought on the crisis of 1789. The nation became afflicted with lunacy, and the first fruits of that Atheism which had just been so well sown, and of the principles for which the International is now contending, were reaped. Liberty was the byeword under which all the prisons of the country were filled with trembling and often innocent victims; Fraternity murdered them wholesale, and thousands of others merely for amusement, and Equality banished or murdered all the nobility of the Empire, from the King and Queen downwards; and France threw all previously-recorded blood-shedding atrocities completely into the shade.

This may be termed the social aspect of Atheism; its moral aspect was, if possible, still worse. The very existence of God was denied, and he was publicly defied to manifest himself by some great miracle in the sight of all men. "The world," says Sir Walter Scott, "for the first time heard an assembly of men—born and educated in civilization, and assuming the right to govern one of the finest of the European nations—uplift their united voice to deny the most solemn truth which man's soul receives, and renounce unanimously the belief and worship of a Deity." Even the Roman Catholic clergy were not free from this strange aberration, for Gobet, the Archbishop of Paris, led a procession to the governing body of France, and before it declared that the religion he had so long taught was in every respect a piece of priestcraft, which had no foundation either in history or Scripture. He disowned in solemn and explicit terms the existence of the Deity, and laid his episcopal vestments on the table, promising to devote his future life to the cause of Liberty, Equality, and Fraternity; and several other priests followed his example.

The incidents of that appalling outbreak of frenzy would be better buried in oblivion than recalled to mind, if it were not that

a repetition of such horrors has just taken place, and another still more terrible is at hand. There is also an especial value attaching to the record of those transactions, from the fact that they disclose with distinctness the character of that Atheism which forms the leading feature of the International, and which character the latter will continue to maintain.

The Atheism of 1792, among other things, endeavoured to efface the traces of Christianity by changing the notation of time as previously practised, so that Sunday might be obliterated. The new method was to commence on the 22nd September, 1792 (the day following the abolition of royalty in France), and the month was to be divided into three periods of ten days each, with no provision for Sunday, so that the so-called superstition of its observance might be destroyed. Various other devices against Christianity were at the same time invented and put in practice. There was also no single thing neglected to be done which would entitle the Atheism of that period to the character of being "full of names of blasphemy," every possible means of ridiculing the Scriptures and sacred things being exhausted; but of this more anon.

The first-mentioned and leading characteristic of this beast Atheism in verse 3 is its scarlet colour, or blood-shedding propensity. The term used is simply scarlet-coloured, without further qualification; it, therefore, stands as an indication that the beast, or whatever power represents him, must have an innate propensity to destroy human life on a large scale in mere wantonness, without any particular motive or reasonable excuse.

Atheism in France was not long in proving how well this trait applied to her. The massacre of priests in 1792 was with the object of extinguishing religion; the execution of king, queen, and nobles was a step to abolish royalty, &c., and establish equality. The destruction of life in La Vendee, which left whole towns, as St. Hermand, Chantonnay, Mortagne, Herbiers, and other places in ruins, without a single male inhabitant, was supposed to be in enforcing the conscription. In each case there was a shallow pretext, though it would not bear a moment's examination, but in the case in point there were great massacres of people innocent of any crime in some of the great cities of France, at Lyons and Marseilles in particular. Without a shadow of excuse men, women, and children were driven together and fired on with cannon until exterminated, for mere amusement, and to gratify a fiendish thirst for blood. Paris, the head-quarters of Atheism, did

not fail to signalize itself. A band of men, or devils in human form, marched to the different prisons and hospitals, and in six days from the 2nd to the 7th or 8th September, 1792, murdered all the inmates (with a few exceptions) to the number of nearly 8,000. At the Bicetre Hospital, where alone about half that number were confined, a large proportion suffering from terrible diseases, for it was the sink of Paris, and the receptacle of every vice, the work of death there never ceased for eight successive days and nights. Pikes, swords, and guns not being sufficient for the ferocity of the murderers and the large number of victims, cannon charged with old iron were used and pointed at a corner of the yard in which the prisoners were most thickly huddled together in terror, and on their running across the yard to escape the danger the cannon were turned quickly and fired into the flying group, followed up by volleys of musketry. It is said that the pleasure and bursts of laughter of the fiends engaged in this work increased in proportion to the number of mutilated wretches who fell at each discharge, and lay writhing on the ground, and that the men who had thus devised a new pleasure in shooting at the human species running were the disciples of those who declaimed philosophically against the destroying of deer in a park.

Similar massacres were perpetrated at the cloister of the Bernardines, at the Grand Châtelet, at the Hotel de la Force, at other public institutions, and at the Pont au Change, and the bodies were carted to the stone quarries in Montrouge plain for interment: women and children riding in the same vehicles, handling and showing the mangled remains to passers-by as they went along.

In addition to these wholesale slaughters there were solitary instances of public murder almost without number. The Count de St. Mart was run through with a spear, and compelled in that state to attempt to crawl along the street upon his knees, that his murderers might be amused by his painful writhings, until one more merciful than the rest cut off his head.

The Princess de Lamballe, whose only crime was her rank, received a severe sword cut on the head as she left the Sessions House. She was then dragged in a fainting condition by two men over a number of dead bodies into a narrow passage known as the Cul de Sac des Prêtres, and run through with spears on a heap of dead bodies. Her corpse was then stripped and publicly exposed to view, and subjected to the most horrible indignities; it was then

cut up. A cannon was charged with one of her legs—her head was carried in triumph round Paris, to St. Anthony's Abbey first, thence to the Temple, where the King was compelled to come to the window to see it; the Queen and the Princess Elizabeth would also have been compelled, but both had fainted—afterwards to the house of her father-in-law, the Duke of Penthièvre, and among other places to the Palace Royal, where the Duke of Orleans was just about to sit down to dine with his concubine. The duke, who was then in league with the Revolution, showed little or no symptoms of uneasiness, but proceeded to his dinner. The other remains of the hapless princess were given to idlers about, who trailed them through the streets during the rest of the day.

One instance more of such scenes must suffice. A number of prisoners of rank were being transported from Orleans to Paris in the care of a strong guard of officers of the High National Court. Among the prisoners were the Duke de Brissac, Governor of Paris; M. de Lessart, Minister for the Foreign Department; the Minister of War, the Bishop of Mende, and others of note. On reaching Versailles they were met by a number of assassins, about thirty of whom murdered forty-seven of the prisoners publicly in the courtyard of the Palace, in the presence of the escort, and the Mayor, and of a body of 1,500 of the National Guard. The heads and limbs of the victims were then cut off and fixed on the iron rails round the Palace, and as the murderers' appetite had not been sufficiently glutted, they proceeded to the prisons and murdered a number of prisoners, among whom were seven priests who were waiting permission to leave the country. Even the death of victims did not always satisfy the fiends. The bodies of the dead were generally stripped as they lay in the streets, and often mutilated; the blood was drunk. One of the assassins, addressing a member of the Section of the Contrat Social, and pointing to the body of a young man whose head was just cut off, said, "Look here; do you wish to see the heart of an aristocrat?" He had hardly asked the question when with his sword he cut open the breast of the corpse, and dragging out the heart all bloody, he held it up to the deputy. Then taking a glass which was smeared with blood from one of those who stood near him, he squeezed into it the blood from the heart, and drunk off a part of it. There seems also good reason to believe that some of the wretches became cannibals.

Besides this scarlet colour, or general thirst for the destruction of human life, there is, in the 16th verse, a distinct and special

duty towards the Papacy laid on Atheism; and the infant Atheism of 1792 accepted the task with pleasure as its chief business, and by so doing identified itself as the beast, and the Papacy as the woman most unequivocally. The initiation of this duty was thus carried out.

The priests, or croppoles as they were termed, from their habit of shaving a circular patch on the crown of the head as an emblem of CHRIST's crown of thorns, had, by a decree passed in August, 1792, the alternative of abandoning their faith or leaving the kingdom within fifteen days, on pain of being transported to French Guiana, but numbers of them were apprehended while attempting to leave in compliance with the law. Places were assigned to which they were to resort in order to obtain passports, and by this means, and by arrests, a large number of them were collected, so that by the 27th of August nearly all the clergy of Paris who had not already succeeded in making their escape were collected, and detained in the Abbey Prison, the Church and Convent of the Carmelites, and the St. Firmin Seminary. On that day Manuel, the Chief Solicitor to the Council, visited the priests detained in the Convent of the Carmelites, and, in reply to their request to be allowed to proceed on their way into exile, he, with artful dissimulation, gave them such assurances as induced them to send to their respective homes for their money, and most valuable portable effects, and coolly assured them that in four days their fate would be determined. The pit to receive their bodies was in fact then being dug at Montrouge, and five days afterwards their corpses were carted there for interment.

On Sunday, the 2nd September, about four hundred assassins received their final orders from about forty leaders, who derived their authority from the then governing body of the city. The gates at the barriers were closed, on the pretext that the enemy was at hand. The priests who had managed to start on their way out with passports were turned back, and were taken in their carriages to the Abbey Prison and to the Convent of the Carmelites. Three of the carriages were thus conducted to the Abbey Prison, and the priests in the two first were permitted to get out. The massacre then commenced by the butchery of the unfortunate priests in the third carriage, and then of those who were in the Abbey, to the number of about twenty. Orders to commence their work were then transmitted to thirty assassins, who had been posted in waiting in a house near the Convent of the Carmelites, and these immediately put themselves in motion. The

priests—of whom there were no less than 183, including the venerable Archbishop of Arles and the two Bishops of Beauvais and Saintes—had just previously been directed to retire into the garden adjoining the church, and here the assassins entered, and commenced their work by shooting the first priest who came to meet them. The Archbishop was their next victim, his murderer jumping with delight upon his lifeless but still palpitating body. The other priests, and the Bishops of Beauvais and Saintes, took refuge in the chapel, where they knelt within the iron railing, and were there repeatedly fired on. The survivors were then ordered, the wounded being carried, back into the church, from whence they were brought out by twos and murdered at the foot of the steps. About twenty-three only escaped over the garden wall, and one hundred and sixty perished. The next day a similar scene was enacted at St. Firmin's Seminary, where ninety-two priests were confined, and most of them were killed under circumstances of the most atrocious cruelty.

A few clergy perished elsewhere, and the recollection of the tragic end of this class of victims is here separately revived to exemplify in part, but not fully, the one great special purpose for which infidelity was suffered to arise again, after lying dormant so many centuries, by supplying the practical meaning of those remarkable words—"these shall hate the whore, and make her desolate and naked, and shall eat her flesh, and burn her with fire."

(If those who read the thunders of Sinai think that the words "For I, the LORD thy GOD am a jealous GOD, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me"—are simply words used to terrify men into submission and have no farther signification, they have grievously misapprehended their meaning. If there are those who take a higher ground, and consider the warning applicable to individuals only—even they only half appreciate the truth taught, for these words are as applicable to nations as to individuals, as may be proved by the past, and as France is now again about to prove—there is no uncertainty about it, for Paris, whose *world-historic squares* were the scene of some of the terrible enormities just referred to, is about to have the sins of 1792 visited on her *third and fourth generations*—the proud and glittering city, the centre of civilization! the joy of the whole earth! with most of her inhabitants, will be together blotted out of existence now, as a proof that this great law is not abrogated, but still remains as binding as when first delivered.)

Such is the picture of atheism in its day of power for a few years commencing from 1789. Its deeds struck the world with horror, and men have since fondly imagined that the day had for ever passed when it was possible such scenes might again be repeated; but the baby atheism of that period has attained the giant strength of the International Society of to-day, and the quiet rest of years has but matured the energies and force of that ceaselessly active principle of evil now embodied in the strongest organization the world ever saw. This atheism is in reality the scarlet-coloured beast on which the woman sits as on a volcano, and on which she has now sat for more than seventy years—the woman, that is, the Roman Catholic faith, the prominent object and uppermost, but as a church only, and under her the chameleon beast Infidelity, changing its outward appearance, but still atheistic under every disguise, whether as Fraternal Democrat, Fenian, Communist, Socialist, Red Republican, or Internationalist. Its past history to 1870 has been traced, and to know it still more thoroughly as it permeates all society now it remains to hear what it professes to be itself—next, what others think and say of it, and then to compare its actions when uncontrolled by superior authority with its professions, it will afterwards be pitiable blindness which fails to make a true estimate of its character.

Presenting, then, the International as the representative of Atheism, one of her apologists—General Garibaldi, the great Italian liberator—complains, in September, 1871, that certain persons have treated the International as if it meant the same thing as petroleum and conflagration, instead of which it means the fraternity of men of every nation, “no priesthood, that is to say,” says he, “no lies,” no standing army. He then leaves to men’s superior intelligence the task of appreciating its merits. He also, at the same time, speaks of the Romish Church in Ireland as “that cankerworm, the priest—not satisfied with desolating a great part of the continent of Europe—has fastened upon, and is eating away, one of the fairest countries of the United Kingdom.”

General Garibaldi tells the truth of the International as far as he goes, but not the whole truth.

The programme of the Communists of Paris, published in 1870, commences:

1st. “The active Socialist party, after overthrowing the present Government—that is to say, after having accomplished a political revolution—will proclaim that all descriptions of property are to be no longer *personal* but *national*.”

Articles 2 to 19 provide for co-operative commerce and education; all personal rights in land, houses, railways, canals, ships, furniture, tools, &c., are extinguished, and all such things become national property without compensation to the owners. (The difficulty of dealing with the ownership of money, jewellery, and works of art is not yet provided for, and is, no doubt, a question reserved to be dealt with from time to time as the occasion arises.)

Article 20. "All the rights, duties, and institutions emanating from the present condition of things, *all the infamies of jurisprudence, of police, and of religion, have no place* in the new social order."

Article 21. "The relationship between the two sexes shall be entirely free. So soon as a mutual understanding exists, the man and woman can marry or re-marry as often as they like."

Article 22. "These fundamental principles can be carried out only when a political revolution, seriously and secretly prepared, shall have become successful."

All this is bad enough, but it is yet only the most harmless portion of the truth; for there is a horrible significance beneath the language of the first article, and, indeed, running through the whole of them, which is scarcely suspected until farther amplified by the operations of the Communists.

General Clusuret, when offered a leadership under the International, writes 17th February, 1870, "When the day arrives we shall be ready—when that day shall come, it will be either us or nothing—Paris will be ours or *Paris will have ceased to be.*"

This is the same Clusuret who called himself a *Fenian* general, and who planned the burning of English dockyards.

Again, in June, 1871, the Paris Central Committee issued a manifesto in which the following passage occurs: "To arms! To arms! Brothers of all countries—down with tyrants and oppressors. Those wretches then do not understand that when the day of revenge comes we will tear down the railings of their palaces to convert into pikes, and that then **WE WILL BURY OURSELVES BENEATH THE RUINS OF PARIS** rather than surrender. Forward! the musket in one hand, *the torch* in the other. The old civilization must perish! It will perish!"

The International also in the same month published a manifesto justifying the burning of Paris, and ending thus: "Paris has shown you of what the people are capable. Forward—and let us avenge by the undermining of existing society our slaughtered brethren, in order to free ourselves from the yoke of our secular enemies, kings, priests, and capital."

The International also openly instigates assassination.

In the *Journal Officiel*, of March 23th, 1871, the following passage occurs: "They assure us that the Duc d'Aumale was at Versailles. If that were true, from Bordeaux to Versailles, the Duc d'Aumale could not have met a citizen. Society has but one duty towards these princes. *Death!* But one formality is required, the proof of identity."

This and much more to the like effect is what the International says of herself.

Now what do others think of her?

At the great congress of clergymen, held at Berlin, in October last, and which was attended by 1,200 of the Protestant clergy, the rise, character, and objects of the International were the subjects of a long discussion, and the celebrated Dr. Wichern, who introduced the question, gave a sketch of its history, and characterized it as antinational, having for its tenets atheism and communism, aiming at the abolition of all individual property, of all forms of worship, and of matrimony. Its advocates preached the celibacy of both sexes, and God for them was the symbol of everything to be abhorred. He affirmed that the society numbered not less than three millions of members, and in speculating as to its origin, instead of identifying it with the beast of the seventeenth chapter of Revelations, he contended that novel reading was at the bottom of the evil!!

Mazzini writes: "The orgy and fury of vengeance and blood of which Paris has offered the spectacle to the world would fill our soul with despair if we had merely an opinion and not a faith. A people which wallows about as if drunk, raging against itself with its teeth, and lacerating its limbs while howling triumphant cries; which dances an infernal dance before the grave it has dug with its own hands; which kills, tortures, burns, committing crimes without sense, aim, or hope; which vociferates like a fool, who sets fire to his own pile before the eyes of the foreign foe, against whom it did not know how to fight—such a people puts us in mind of some of the most horrid visions of Dante's *Hell*. The doings of both parties in France are marked by an Iroquois ferocity, by an insane bloodthirstiness, more characteristic of wild beasts than men."

Mazzini's description is true and exhaustive as to the social aspect of the International in power.

Bishop Dupanloup shall describe its religious aspect. Writing in February, 1871, he says: "We have a class, a school of men

who don't hate the Catholic, the Protestant, or Jewish dogmas, but *who hate the very name of God*. Perhaps the most active and powerful propaganda that ever was worked by men is trying to obtain the mastery of our education, and the highest ambition of its members is to make the working population of France Atheists."

Its intentions towards the Papacy, or towards Papal edifices, may be judged of from the opinion of the Pope, who, according to the *Nazione*, in giving audience recently to the chapter of one of the great basilicas, warned the canons to maintain a strict guard over their church. For, said he, "it is intended to be one of the first buildings to experience the effects of petroleum. I know positively that before everything else, and as a first experiment, these wretches are determined to destroy the edifices dedicated to the Blessed Virgin. It is the rage of the eternal enemy against the Queen who shall crush his head."

These are specimens of individual opinions, and they accord with that of nations.

Europe is just awaking to a consciousness of its danger, and is beginning to feel that it is in the presence of a secret foe of no common character, whom it can no longer afford to despise, a mysterious organization, the strongest the world ever saw, numbering, as it is supposed at the present moment (1872), more than four millions of members, of whom there are about 800,000 in France alone, or, according to a document laid before the Correctional Tribunal of Paris, so long ago as the 22nd June, 1870, in France, 433,785; in Belgium, in round numbers, 200,000; in Switzerland, 60,000; in Italy, 100,000; in Germany, 300,000; in Spain, 40,000; and in Great Britain, 80,000; and these numbers are rapidly increasing.

In Spain, Italy, and France strenuous efforts are being made to counteract the plans of such a dangerous enemy, but it is in those countries that its power is to be most especially felt, and *its triumph most decisive*. It will undoubtedly receive periodical checks, but it will from time to time re-appear in force with certainty, and continue to wreak a terrible vengeance on the Papacy and its adherents for a series of years until as *regards France the whole kingdom, and every city it contains becomes a wreck irretrievably*.

Spain, trembling with well-grounded apprehension, in a circular addressed to its representatives abroad, and dated February 28th, 1872, says: "*Social order is menaced to its very foundation by the*

International, which breaks up all the traditions of humanity, erases from thought the very name of God, of life, of the family, and of inheritance, also that of nations from the civilized world."

Italy takes the same view and estimate of the International, and has decreed the dissolution of the society, and taken other measures to insure the public safety, with what success remains to be seen.

France would fain do so too, only that lunacy reigns there, and no great sensible rational measure for the welfare and safety of mankind can possibly again emanate from her councils, their wisest plans will be frustrated, and will facilitate the ends of their enemies instead of their own.

Russia is alarmed at the progress of the International, and the press of that country counsels decided and severe steps against the propagators of a system which it affirms "threatens grave danger, and indeed ruin to the wealthy and civilized States of Western Europe."

In Germany, the great stronghold of Internationalism, it is closely watched, and has just been declared to be high treason against the German Empire. Two Internationalists, named Lieb Knight and Bebel, having been sentenced to two years' imprisonment each (March, 1872); but had Germany been defeated in the war with France, the International was organized and prepared to avail itself of the opportunity to establish its government on the ruins of the present one.

In England it excites little or no attention, and the government seems likely to repose in imaginary security upon such a barrel of gunpowder, until it is rudely awakened by the burning of half the shipping in the ports of London or Liverpool, and then the majesty of the decrepit old machine called the criminal law will be vindicated by a trial traversed over one or two assizes, then heard and the jury unable to agree; heard again, and the same farce repeated; heard again, and the prisoner acquitted! a large amount of sympathy being manifested towards him as a persecuted man! or, if convicted, sentenced to a lighter punishment than a postman would be for stealing a letter, and be set at liberty before the expiration of half his sentence.

If the calamity happen, and the trial take place in Ireland, the prisoner will be unanimously acquitted, and triumphantly escorted from the portals of the Court to be fêted as a hero.

As a rule it will be exceedingly wrong to speak thus of the law, but it is the inexcusable apathy of rulers in the face of known

imminent peril, such as no man can estimate, which justifies it and makes such an indirect monition healthy.

A great calamity has been recently planned, and who can tell how soon it may be carried into execution? The International on the 1st January, 1870, said: "England is the only country in which a real socialistic revolution can be made. They cannot make it for themselves. Foreigners must make it for them, and the point to strike on first is Ireland. . . . If the landlords and capitalists have their thrones in England, by a counter stroke of fortune the practical means for their destruction are also found in England."

The murderer, and incendiary with his torch lighted is seen at the door, and the inmates of the house go to sleep on the supposition that their safety is not threatened, but only that of a neighbour who is about to be murdered and his house burnt.

May England throw aside her supineness and prepare—that she may be ready for the emergency when it arises.

But to recover the trail—after glancing at what the International professes to be, and what it is in the opinion of others, it remains only to form an estimate of her from her conduct in actual practice when dressed in a little brief authority.

The Government of France, near the close of 1870, was stricken down, and the opportunity sought for by the International arrived. Then, instead of combinations for work engaging the attention, those scenes of massacre and pillage at Paris ensued, with the details of which the public during the spring of last year became familiarized, culminating at a period when it was estimated that 50,000 men, women, and children lay dead at once in the streets and blazing ruins of the great charnel-house, and when most of the public buildings were wantonly given to the flames.

Then was seen the spectacle of women rivalling and surpassing the men in savage fury—in firing buildings, in plundering and mutilating the dead, and in establishing the truth of Scripture, which declares that Paris has become the *habitation of devils*, and the hold of every foul spirit—*Rev. xviii, 3.*

It then became "the clear luminous eye of Europe!" "the Athens of modern refinement!!" yes, "the centre of civilization!!!" oh, yes, "the form of the GAIETY of the HUMAN HEART!!!!" yes, yes, "the joy of the whole earth!!!!!"

This was the civil aspect of the beast atheism in 1871; to complete the picture, its religious proclivities at the same date are required.

Its conduct towards religion was but a repetition of that in

1792. The property of priests, of religious communities, and of the church was confiscated. Twenty-six convents were pillaged, the churches were sacked, and the ornaments and vessels stolen or melted down and converted into specie. Notre Dame and the other churches were closed, except such as were turned into places of amusement, or refreshment, or revolutionary club-houses; among the churches so converted into club-houses were St. Eustache, St. Nicholas des Champs, Notre Dame des Champs, and St. Roch, and the grand old cathedral of Notre Dame was stored with combustibles with the intention of destroying it by fire.

The priests were hunted about like dogs, and by the middle of April the Commune had secured in prison no fewer than one hundred and thirty-seven priests, thirty lay brothers, and forty-nine ecclesiastical students, besides female members of religious houses; and, to assist in creating a prejudice against them, bodies were disinterred and exposed to view at the church of Petits Pères, under pretence that they were murdered by the priests.

All this was but the prelude to the fiendish work about to follow, for a few days later, a number of priests, including the Archbishop d'Arbois, the Abbe Deguerry, Curé of the Madeleine, and six priests from the Convent de Picpus were massacred with several other persons detained as hostages, among whom were President Bonjean and some other men of distinction. The poor archbishop before execution being stripped naked and publicly exposed, thus affording the most literal fulfilment possible of the words "they shall strip her naked."

On the same day ten nuns were executed in another part of Paris.

Of other similar atrocities one more shall be mentioned. The Dominican friars undeterred by the ferocious hatred borne towards them by the Commune, had signalized themselves by their humane services and devotion to the wounded, and on that account were for some time free from serious molestation in discharging those duties, but as matters in process of time became more serious with the Communists, they secured the persons of the priests, and imprisoned them in the cells of Fort Bicetre, under the colourable pretext that they had set fire to some barracks; and after depriving them of their money and valuables they sacked their house.

Five days later the bombardment by the Versailles troops compelled the Communists to evacuate Fort Bicetre, and at the last moment the prisoners were hurried from their cells to another prison in the Boulevard d'Italie; at four o'clock in the afternoon

they were called out into the courtyard of the prison, where two ranks of Communists were drawn up in readiness. The Communists, among whom were two women in male attire, loaded their rifles in the presence of their victims, and then ordered the prisoners, one by one, to run and escape by the prison gate. As they did so the Communists fired at them, and out of twenty there were twelve who fell, some only wounded, and these were immediately afterwards put to death with horrible cruelty, and the bodies were afterwards subjected to still more revolting outrages from the mob, who had been for some time clamorous for the prisoners' execution.

This then is practical atheism as now existing in the form of Internationalism, the latter bearing every needful mark of its parentage, and faithfully fulfilling the frightful dual duties for which its parent is revived. It can no more change the character it has already earned, than a tiger at large can change its habits and nature, and it must be clearly understood that what has been already accomplished as regards the action of the Communists towards the Papacy, is but a commencement of what is with absolute certainty to follow in quick succession throughout *France, Spain, Portugal, Italy*, and some other Roman Catholic countries, the identity of which is somewhat questionable.

As to other governments, exclusive of the ten, Scripture seems to be silent, but it does not necessarily follow that they may not like the ten, deal roughly in some instances with the Papacy — the past, in fact, seems to point to *expulsion of her leaders as conspirators against the government*, for if the government be not a staunch supporter of the Papacy, the object of the priesthood will be to undermine and overthrow it, and by such persistent efforts, which their creed teaches, and which they cannot avoid making, they will provoke their fate, and be compelled to take refuge in other countries from which they will not be expelled, but exterminated by sword, by torture, and by fire!

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COMMENTARY ON CHAPTER XVII CONTINUED.

SECTION III.

ENGLAND'S POSITION.

To an Englishman, the thought which naturally suggests itself is, will Great Britain be exempt from participation in the miseries of such a fearful scourge or not? and the solution of the question is as yet involved in impenetrable mystery. The two great agents required—Internationalism and Romanism—are both present, but the elements of safety have hitherto so largely predominated that no danger was to be feared. The law could look with contempt on the aims of 80,000 Atheistical Republicans, and the preponderance of national Protestantism over Catholicism was the shield of the country against its being made the theatre of a hostile meeting between the International and its natural enemy, the Papacy; but the transformation which is so rapidly progressing may soon change all this, if not providentially arrested.

The handful of Atheistic Republicans of ten years ago had become 80,000 in 1870, and are so fast increasing that they are, probably, threefold that number now.

That bulwark of English liberties, the Church of England, is suffering from a typhoid disease, which paralyses her vital force, poisons her blood, and threatens her life with extinction. This typhus in the Church is the Anglicanism before referred to—a seeming form of Papacy, from which it differs only in a few unimportant particulars, so slight in doctrine that, in the Roman Catholic district of Westminster, in which there are 264 priests, there are no less than forty-six of them who entered the Church of England as Protestants, and have passed through the various stages of Anglicanism to become full-blown priests of the Romish Church; and if this disease should succeed in extinguishing the Protestant Church of the Reformation, its Anglicanism will with equal certainty share the general fate of the Papacy at the hands of the beast Infidelity.

If, on the contrary, there is sufficient vitality remaining in the Church of England to enable her to be stimulated into throwing off this poison, by restoring the doctrines and discipline of the

Reformation pure and simple (although it is not free from the taint of Anglicanism), England's safety is assured. England's territorial integrity, her greatness, and the happiness and security of her people are bound up—not in her naval or military power, nor in her commerce, which are all secondary, nor in her parasitical Anglicanism, which is antagonistic to true religion—but in the Protestantism of the Reformation alone. Apart from it they will soon have no existence; with it they rose, and if it falls, with it they fall, once and for ever.

This Protestant Church is identical in doctrine with that of the Apostles, and is the same as that which was in the early part of the Christian era persecuted by Atheism, and which only dimly existed throughout the period of the alternate ascendancy of the Anglican and Roman Catholic Churches from the end of the fifth century until the Reformation*, and which, after a supremacy of between two and three centuries in this country, now stands in deadly peril from three great causes, which must be glanced at separately.

First, from Infidelity or Atheism, both of the Communist or International type, and of that order-loving and milder type which now occasionally fills professor's chairs—of that type, which in a professor was bold enough, to ask a Birmingham audience, before listening to him, “to put aside its nursery prejudices about Hebrew mythology, and the story of Adam and Eve, Noah and the

* As one proof that it did so exist, a letter from a learned abbot named Elfrick, to Wolstane, Archbishop of Canterbury, written in the early part of the tenth century, may be quoted, in which one of the leading Protestant doctrines, as opposed to both Romanism and Anglicanism, is plainly set forth. He writes as follows:—“The LORD which hallowed houses (the Sacramental bread and wine) before his suffering, and saith that the bread was his own body, and the wine was truly his blood, he halloweth daily by the hands of the priest—bread to his body, and wine to his blood, in ghostly mystery, as we read in books; and yet that lively bread is not bodily so notwithstanding, nor the self-same body that CHRIST suffered in; nor that holy wine is the SAVIOUR'S blood which was shed for us in bodily thing, but in ghostly understanding. Both be truly that bread his body, and that wine also his blood, as was the heavenly bread, which we call manna, that fed forty years God's people, and the clear water, which did then run from the stone in the wilderness, was truly his blood, as Paul wrote in one of his epistles. All our fathers ate in the wilderness the same ghostly meat, and drank the same ghostly drink. They drank of that ghostly stone, and that stone was CHRIST. The apostle hath said, as you now have heard, that they did all eat the same ghostly meat, and they all did drink the same ghostly drink; and he saith, not bodily, but ghostly; and CHRIST was not yet born, nor his blood shed when that the people of Israel ate that meat, and drank of that stone, and the stone was not bodily CHRIST, though he so said.”

This is a doctrine held by no Anglican or Papist, although the abbot may have been supposed to be either one or the other. Had he lived in the present day he would quickly have been excommunicated for holding such opinions.

Ark, and all those sort of things;" and also of the not less dangerous, to the Church, approximate, or semi-Deistical type, so ably represented by Bishop Colenso.

It is not intended to allege that every Atheist is necessarily scarlet-coloured or Republican, but the term is here used in rather a wide sense to include all phases of thought, and schools of philosophy antagonistic to Scripture.

As in creation, where there are grades of animal life, from the earliest sightless animal, whose existence once is revealed in the Silurian rocks, to the highest endowed specimen of humanity, and as in intelligence, where there is a range from the first glimmering and half formed thought that may for a second pass through the mind of an infant, up to the deepest conceptions of which the human mind is capable, so in Atheism, there are grades reckoning backwards from the most scarlet of Red Communists to the milder form of Atheism which dwindles in intensity until it meets Christianity, by a distinction so fine as to be imperceptible; or, from the somewhat excusable infidelity of the deepest ignorance, upwards to that for which there is no apology, which with egotistical wisdom presumes to reject any part of the Scriptures as untrue, or which fills the professor's chair, or presides at a meeting of the British Association, when the possibility is suggested of this earth having received its vegetation originally from meteoric stones or asteroids.

If the chairman on such an occasion had not seriously believed in some such theory, he surely would not have occupied the valuable time and attention of such a meeting with it. His suggestion paves the way for papers to be read at future meetings on the suspension of the laws of heat and gravity, or their eccentricity as affecting bodies propelled to the earth from planets and asteroids; and on the acclimatization of animal and vegetable life reaching the earth from such bodies, and *vicé versa*, with a scheme in accordance with the new theory for a new classification of animals and plants, to supersede the nonsense of Cuvier and Linnæus.

A spurious science museum will be required to contain specimens of asteroidal seeds and plants, of course collected chiefly in August and November, immediately after those periods of the earth's passage through the cometary track which, in relation to the earth, chiefly forms their home; and of fossil remains of pre-Adamite man, which must have originally belonged to an inhabitant of another planet, and like meteoric stones, must have lost their

proper attraction of gravitation in the disruption of their planet, and have been brought up in their career through space by colliding with the earth.

Among other deposits in this museum may be a book of diagrams showing the progress of dentition and of osseous formation in animals, traced from the oyster through all intermediate stages in the descent of man, until man is arrived at. The museum will also be a fit place for the exhibition of one specimen, at least, of each of the innumerable skulls, bones, parings of toe nails, clothing, blood of St. Januarius, with Napoleon's recipe for liquefying it, and other relics of the Roman Catholic Church; for cases of stigmata of the Crucifixion, one of which—that of Louise Lateau, the Belgian extatic—requires attention just now, of the same kind as that bestowed on the woman Revoiron,* or Sister Patrocínio; and for the image which fell down from Jupiter among the Ephesians, and for the plates which Joseph Smith found, and his followers saw and “hefted,” containing the revelation of the Mormon faith, and for other similar impositions and theories created by Atheistic minds, many of which—although monuments of learning of a particular kind—are masses of error and false inductions, all helping to swell the total of Atheistical and anti-Christian efforts to throw doubt on the truth of the Bible.

The Bible says that the man known and described in the first chapter of *Genesis* as Adam (a man) was the first man, the father of all living, and gives the history of his creation. Our SAVIOUR, in *Matthew*, chap. xix, refers to the Mosaic account as unquestionably true. St. Paul also speaks of “the first man, Adam.” The new school of philosophy says: “I know better. I am now better informed on the subject than Moses, or our SAVIOUR, or St. Paul, or the HOLY SPIRIT which is supposed to have guided them.

* A young woman named Revoiron was, about ten years ago, convicted in a court of justice in Valence, in the Department of the Drôme, of having pretended to receive supernatural communications from heaven, and to have been the subject of a miraculous agency by which the stigmata of the Crucifixion or wounds corresponding with those borne by our dying SAVIOUR were imprinted on her hands, feet, and side. Thousands flocked to see her, and the “Saint of Montmirail,” as she was called, was making money by the imposture, when she was arrested by police officers, to one of whom she confessed that the wounds were self-inflicted. She and her sister-in-law, who was an accomplice in the fraud, were convicted and sentenced to a term of imprisonment.

A Sister Patrocínio, a person of considerable influence at the Court of Spain, was criminally prosecuted and convicted of a similar imposition a few years ago, and the matter was afterwards the subject of a discussion in the Chamber of Deputies, where documentary evidence of the facts was produced.

I can and do demonstrate that there were generations of human beings who lived before him." St. Paul, divinely inspired, also says, "For as in Adam all die" (that is through his transgression, and not before). He also, in tracing Death backward to its first human victim, says, "Death reigned from Adam," by whose sin, he says explicitly, death (the death of man, not of the inferior animals) entered into the world, and not before. Atheism contradicts both these positions, and says generations lived and died before Adam.

The Bible says the creation of man was distinct, and followed that of the inferior animals. Atheism says man is a progressive animal development, starting from the lowest type of animal creation; and it must on all hands be admitted that if man's descent can be satisfactorily traced from the monkey tribe, which may be considered as the first stage backward, and if the period can be assigned when that tribe became endowed with the spirit—with the germ of immortality which distinguishes the human species from that of the inferior animals, there will be no difficulty afterwards in believing that the monkey tribe may in their turn have been an improved edition of the next inferior organization, and so on in regular retrogression until man loses his lineage among the crustaceans of the limestone formations.

The last form of Atheism to which reference shall be made is that embodied in the theory of religion propounded by the celebrated Professor Oken, in his *Physio-Philosophy*, translated by the Ray Society, wherein he gives expression to the following hallucinations, which are merely selected to show the character of the Professor's teachings:—

"Man is God wholly manifested."

"For God to become real He must appear under the form of the sphere. There is no other form for God. God manifesting is an infinite sphere."

"God is a rotating globe; the world is God rotating."

"Fire is the totality of ether, is God manifested in His totality."

"God being in Himself is gravity; acting self-emergent light both together, or returning into Himself, heat."

"God only is monocentral. The world is the bi-central God. God the monocentral world, which is the same with the monas and dyas."

"God is a three-fold trinity; at first the eternal, then the ethereal, and finally the terrestrial, where it is completely divided."

Christianity must seriously consider whether the truth is ever likely to be attained from these and other rationalistic points of

view, and whether its position is not compromised by its association with any society advancing the cause of Atheism, by openly labouring to throw doubt on the truth of Scripture.

The Rationalist and the Christian cannot consistently belong to the same society; they argue from different premises, they are a lie to each other, and each one shares in the credit or disgrace of the other undeservedly. They ought, therefore, to pursue their labours separately; the rationalist will then find himself landed in a chance world, for where there is no SUPREME BEING there is no order. On the other hand, the Christian philosopher will find everything ordered from all eternity, and obeying fixed laws, from which a deviation is impossible.

Secondly, from the progress in this country of Roman Catholicism, which has, through the tolerant spirit of Protestantism, succeeded in breaking down every barrier which here opposed its progress, and is an uncompromising enemy to Protestantism and liberty of conscience.

It is the Papacy which in this country among all forms of religion stands alone in opposing brute force to argument, and which in Great Britain alone of all the nations of Europe dare assemble tumultuously to prevent a public discussion of its abominable teachings, and dare openly proceed to violence and murder, with a check so feeble from the executive as to be totally inefficient.

No man of the stamp of Father Gavazzi could lecture on the Papacy in this country, except at the peril of his life; against any other religion to his heart's content, peaceably, and the sect assailed would even be pleased to have its tenets brought into notice; but to speak, or intend to speak, against the Papacy, is an offence for which she has a code of laws and a method of her own. Be it recorded as a subject for serious thought that in any town in England her priesthood can organize a riotous band to greet a lecturer and his followers with stones and missiles, and to injure or destroy the buildings in which a lecture is about to be given, while to meet the higher offence against the Papacy of a dissident from her views, attempting to obtain a seat in Parliament to represent such a priest-ridden county as Galway, her hierarchy (who profess the ability to bind and loose, and who stand in the place of God himself to their congregations) have a method most beautifully illustrated by the evidence in the Galway Election Petition inquiry, which lays bare the enormities of priestly rule in Ireland, and when the business is complete by the addition of the further light which the now pending prosecution will afford; the facts will say all that is

now wished to be said, and will prove the truth of that which, if here demonstrated as a theory, would not for a moment obtain credence.

The Papacy now rules Ireland with a rod of iron in defiance of the Government; many laws in opposition to her views cannot be enforced, and large strides in the same direction have been made in England, for in the same spirit of defiance to the law, she parcelled out England into a series of spurious sees, and assumed a traitorous ecclesiastical jurisdiction which no true subject can acknowledge.

She has also a Bull published so lately as October, 1869, under which the censure of excommunication is denounced against any person suing a priest. The operation of that Bull amounts to this, that the statute law of this country is actually suspended and in-operative as regards a large body of her Majesty's subjects, for no Roman Catholic on a jury can give a verdict in a case where a priest is concerned, except in favour of the priest; and this Bull is in full force in this country.

No concession has ever been made to her which has not been the stepping-stone to still larger and more unreasonable demands, and she is emphatically like her monster offspring,* the International—the enemy of civilization, the traitor and incurable cancer in every Protestant state, and the curse of every country in which she sets her foot.

As Rome is in no respect changed, either in her habits or pretensions, it may be well to bring the oath of supremacy into recollection, that Englishmen may ponder on the circumstances that could have rendered such a precaution necessary, and on the fact that in the eyes of the British nation Rome stood condemned as an instigator of murder and treason.

"I, ———, do swear that I do from my heart abhor, detest, and abjure, as impious and heretical, this damnable doctrine and position that princes excommunicated or deprived by the Pope, or any authority of the See of Rome, may be deposed or murdered by their subjects, or any other whatever. And I do declare that no foreign prince, person, prelate, State, or potentate hath, or ought to have, any jurisdiction, power, *superiority*, *pre-eminence*, or *authority*, ECCLESIASTICAL OR CIVIL, within this realm."

This was a barrier erected in a time of great peril as a protection against Popery, and stood on the footing of a fundamental

* Modern infidelity has sprung out of Roman Catholicism. Those countries where Romanism had longest existed, and had exercised the most despotic and intolerant sway, produce the crop under the cultivation of Geneva celebrities, and infidelity in its turn has, as before stated, given birth to the International.

law or an important part of the Constitution of England, and its removal by the blundering legislation of 1867 has, in the opinion of the Attorney-General, as enunciated in the House of Commons on the 6th May, 1872, enabled a Roman Catholic to fill any of the highest offices of State. The effect cannot be otherwise than to endanger the peace and prosperity of the country in a greater degree than any other cause which can be mentioned.

The third and greatest reason is to be found in the sudden and extraordinary rise into prominence of the Anglicanism before referred to in the Church of England itself, a schism or seeming schism—for it is only so apparently, as it is in reality an integral part of the great system of religion which permeates Europe, everywhere adopting a doctrine and ritual the *image* of the Papacy, but rejecting the authority and headship of the Pope—of a most vigorous and dangerous character; vigorous because its teachers are among the most earnest, zealous, and successful of the day, and dangerous because they occupy the place of the minister of the Protestant Church, and in that position are supposed to be disseminating Protestant doctrine; A schism very early grafted on the true Church, but never having a distinct recognized existence as a creed, but being always a parasite on the dominant Church which, for the time being, happened to be in possession of Church endowments in this country, and having, singularly enough, managed to nestle in the bosom of each Church by turns without its entirely distinctive character becoming manifest, and its deadly antagonism to both recognized.

These schismatists or perverts, in this country calling themselves the Anglican Church, bear about the same relation to the Papacy as the Greek Church does. They do not accept the Pope as the head of their Church, for an Anglican priest is a priest king, and acknowledges no earthly superior except his diocesan, and him only in a very restricted degree. He preaches no king but CHRIST, and this not in a spiritual sense only, but in regard to temporal things also.* Instead of Protestantism he teaches most of the

* Edward I was troubled with the pretensions of these gentry in his reign, and brought a very novel expedient to bear upon them. He told them that as they refused to support the Government, they were not entitled to its protection. The suits in which they were plaintiffs were not to be heard; in those in which they were defendants they were to have justice. Having voluntarily deprived themselves of the protection of the law, they were robbed and maltreated with impunity, and the primate himself was so robbed that he was compelled to lay aside his state and occupy lodgings. This position of things at length brought the ecclesiastics to their senses and their allegiance at the same time.

idolatrous doctrines of the Church of Rome; in fact, the moment a Roman Catholic priest in Great Britain rejects the authority of the Pope, he becomes a pure Anglican—he demands auricular confession, and professes to forgive sins just as God himself could do—the faith of which the Bavarian priest furnishes an example with all its horrible profanity is his also, and if he yet only privately instils the most far-fetched of Anglican doctrines into the ears of his flock, it is because the ground is not yet fully prepared for their reception in their body and soul destroying entirety.

The way for the full reception of this creed is being gradually prepared by the introduction of instruction books, in one of which, on the confessional, drawn up by a committee of clergymen of the Church of England (?) in the Diocese of London, and specially addressed to children, the following passages occur:

“It is to the priest, and to the priest only, that a child must acknowledge his sins, if he desires that God should forgive him.”

“Those who will not confess will not be cured.”

“You must tell the priest *all* the sins that you remember to have committed. God absolutely requires this.”

And such books as *Hymns Ancient and Modern* (the character of which must be farther referred to) into the service of the Church, and by the priest himself in his manner of discharging his ministerial functions, in which he is antagonistic to almost every direction of the Rubric which he has sworn to observe.

He is directed to stand on the north side of the communion table when officiating at it, and to consecrate the bread and wine so, in the presence of the people, and not to raise or adore them, but for superstitious reasons he refuses to comply with this, and every other ordinance of the Protestant Church.

He cannot bear the sight of what he calls the rag of Geneva. He calls the communion table an altar, himself a sacrificing priest, recognizing the divine presence at his altar by an act of reverence each time he passes it, and demands for himself a special and inordinate reverence when exercising his ministerial functions.

The occasion for forming an idea of the numerical strength, and of the obedience to law of this formidable parasite of the church was afforded by an address presented last year to the Bishop of London, counselling him to disregard and set at naught, one of the most important judgments of the present day, delivered by the highest purely ecclesiastic tribunal in the land, and in such an address more than 4,700 clergy concurred; all may not have

been thorough Anglicans, but all were fairly started on the road, and it may reasonably be assumed that some fully fledged Anglicans had not an opportunity of signifying their assent.

It was hoped that the judgment of the Privy Council in the Frome Heresy Case would have done much to purge the Church of England of its Anglican tendencies, and the judgment is in some respects of the utmost importance, because three fundamental errors of the Anglican section of the Church are condemned—viz.: 1st. As to the presence of CHRIST in the Sacrament.

2nd. As to the communion table being an altar, and as to the sacrifice in the Sacrament.

3rd. As to the adoration of CHRIST in the elements.

Had the judgment stopped after settling these points so well, the Protestant and the Anglican Churches must have at once become distinct, and the distinctive tenets of each would have been clearly defined, but it is much to be regretted that there was a leaven of Anglicanism in the Council, to obtain the concurrence of which it was necessary to tone down the decisiveness of the Anglican defeat, and before this could be done, the committee was obliged to reject the plain meaning of Mr. Bennett's words, which he had carefully modified, and the decision loses much of its force by a stretch of Christian charity which must have astonished even the broadest churchman, and by the permission it has given to ministers to use words of ambiguous meaning.

One of the methods, and not the least effective, in disseminating the teachings of the Anglican Church is through her music. She so orders the service that the general confession, and all the responses in which the congregation should join, are now rendered musically, contrary to the Rubric, and repugnant to its obvious meaning, so that the worshipper's portion of the service, if he be not musical, is reduced to the minimum—the poor, and the weak-sighted portions of the congregation are spectators merely, and words disguised under a rendering of the musical labours of Purcell, Goss, and others, are to them as a dead language, and fall idly on their ears.

The case is also similar with all those whose Protestant conceptions of what is proper stop at the *reading* of the Psalms, in accordance with time-honoured Protestant usage, instead of the meaningless running and drawling of a Gregorian or Anglican chant, which only serves to divert the attention from the sense of the words, and fixes it upon the music, and upon any want of unison or other vocal or instrumental defect in the artistic render-

ing, to the entire exclusion of all thought as to the purport of the words sung. (It must be understood that this remark does not so much apply to the worship in cathedrals, which is of a representative character, as to the services in parish churches.)

As a subordinate to this misplaced use of music, which deceives the soul by making it drink a concourse of sweet sounds instead of the spirit of prayer—the body being at church and the soul at the opera, and also as a most effective method of insensibly instilling peculiar doctrines, the *Hymns Ancient and Modern*, before referred to, occupy an important position—many of them are anti-Protestant in their teaching to such an extent that the book ought never to be admitted into a Protestant Church—where it is in use the Protestant finds himself unsuspectingly singing the praises of Mary, and may have his feelings outraged beyond endurance by being called upon to join in the profanity of singing the sentiment of such a hymn as No. 376.

Its Mariolatry runs:

“Shall we not love thee, mother dear?”

and again, verse 7:

“And as he loves thee, mother dear.”

The worship of the cross is taught by hymn 289:

“Faithful cross above all other,
One and only noble Tree;
None in foliage, none in blossom,
None in fruit thy peer may be;
Sweetest wood, and sweetest iron,
Sweetest weight is hanged on thee.

“Bend, O lofty Tree, thy branches,
Thy too rigid sinews bend,
And awhile the stubborn hardness
Which thy birth bestowed suspend,
And the limbs of heaven's high monarch
Gently on thine arms extend.”

(The talented author of that apostrophe has richly earned a reward from the tree of knowledge, administered without stint).

The worship of the Hosts of Heaven is taught by hymn 321, being a hymn of praise to the heavenly bodies, and teaching that the stars are sent for the defence and protection of man! and to fight for and succour him!

Verse 1 invests the stars with a knowledge of the Greek liturgy!

Verse 2:

"These are Thy ministers, these dost Thou send,
Help of the helpless ones, man to defend."

Verse 5:

"Still let them succour us, still let them fight;
LORD of angelic hosts, battling for right."

The most enthusiastic Sabæanist could desire nothing more, and such a hymn is as great a stain on the pages of a Christian hymn book as the worst of Infidel hymns could be.

Contrast it with *Deut.* iv, 19 — "Lest thou lift up thine eyes to heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them."

The book is not only four centuries behind the age in its orthodoxy, but in its literature also. It has discarded some of the sublimest of poetical compositions, to find a place for doggerel hymns, of which No. 42 and No. 108 are specimens, and which are beneath the standard of poetry to be found in any other hymn book whatever.

Its teachings as to the chronology of creation are equally erroneous, although they have the sanction of such authorities as Justyn Martyr and Dean Milman and others.

The hymn book makes the work of creation to commence on Sunday, instead of that day being the day of rest at the close of it.

Hymn 21, under the heading "Sunday," with this intention, commences:

"On this day, the first of days,
GOD the Father's name we praise,
Who, creation's fount and spring,
Did the world from darkness bring."

That there may be no doubt as to the connection with Sunday, the hymn proceeds:

"On this day the eternal Son
Over death his triumph won."

Proceeding further, Hymn 30 constitutes Saturday God's day of rest, for that hymn, headed "Saturday," commences:

"Six days of labour *now are past*,
Thou retest HOLY GOD."

So that the Anglican Hymn Book, and Justyn Martyr also, for some inscrutable reason or other, give the lie to the Mosaic

arrangement of the first and last days of the creation, and virtually deny the transposition which removed the day of rest from the end to the beginning of the week.

This Anglican apostacy dates from a period earlier than the time when St. Augustine commenced his labours in England, and planted the Papacy, not Christianity, in the reign of Ethelbert V, King of Kent, who resigned his palace to Augustine, and installed him first Archbishop of Canterbury.

Christianity had been planted in Britain—where the religion of the Druids and Pagans previously prevailed—it is supposed as early as the year 67, or a little earlier according to some authorities, when the foundation of the true Christian faith was laid at a place called Avalon, afterwards changed to Iniswitren, and now called Glastonbury. Its progress was so great that before the close of the second century it was professed by public authority, and an English King, Lucius, has the honour of being the first Christian King. The Archbishoprics of London, York, Caerleon, and Usk were also created at this time, proving how widely the true faith had been disseminated through the country at this early date.

The Christians in England at this era were not exempt from the persecution to which the true Church of this period was to be subjected any more than their brethren in other portions of the Roman Empire, for in the tenth persecution under Dioclesianus the churches of the Christians here were demolished, their Bibles burnt, and great numbers were tortured and put to death. Among other notable men of the day who so suffered were St. Alban and his instructor, Amphibolus of Verolamium (St. Alban's), and in Lichfield so many were martyred that in remembrance of it the city arms is a field charged with many martyrs.* The true faith nevertheless survived, and converts were made to it of some of the kings of each of the kingdoms of the Saxon Heptarchy, Edmund, the last king of East Anglia dying in defence of it.

The true religion, with a rapidly growing Anglican taint of error, was, therefore, universal in this country centuries before the arrival of St. Augustine in 596, and no less than seven bishops were at that date exercising their functions in British churches. There were also several monastic institutions.

* Lichfield was afterwards made a bishop's see, and a cathedral was built by Osway, fourth King of Northumberland.

Augustine of course lost no time in claiming them as subordinates of the Pope Gregory, but that claim was successfully resisted, the Abbot of Bangor showing that English bishops *did not follow the rites nor owe allegiance to Rome*, and here the distinction between Anglicanism and the Papacy in England commences.

Here then was a perfectly distinct and independent faith, neither Romish, for it denied the authority of the Pope, and had never been in communion with the Papacy—nor Protestant, for it had monastic orders, and its teachings were the very *IMAGE of those of the Papacy*, and diametrically opposite to those of Protestantism. It was thoroughly antagonistic to both, and, strange to say, a faith precisely similar existed in nearly every country in Europe—over a wider range than the Papacy itself, and has never since been absent. Stranger still, it has never had the recognition its importance demands, nor has it ever been supposed by any writer to have arisen by Divine appointment, as evidenced by any reference to it in the Apocalypse.

In other respects St. Augustine was more successful, and was indirectly the means of the conversion of Sebert, King of the East Saxons, who, in conjunction with Ethelbert, built the first St. Paul's, on the site of a temple of Diana, and St. Peter's at Westminster, on the site of a temple of Apollo. Ethelbert also built the Cathedral at Rochester.

Errors in doctrine commenced in the apostolic age, and had long before St. Augustine's arrival, as has before been observed, obtained a firm hold in the teaching of the English Church, laying the foundation of the Anglican Heresy, until in process of time the true faith seemed nearly extinct, the Anglican and Roman Churches being by turns dominant, and the distinction between them was so little observed that at the Council of Constance, to which King Henry V sent nine English prelates, the Anglican Bishop of London was one of those nominated to the vacant chair of St. Peter.

The principal differences then, as now, were as to the supremacy of the Pope, and the celibacy of the priesthood, both of which points were on many occasions hotly contested with varying success, each side by turn gaining the ascendancy on one or other or both of the questions for several centuries.

As regards the supremacy of the Pope, it was acknowledged by Inas, A.D. 720, and Ethelwolph, A.D. 836, both kings of the West Saxons, who paid a tribute called Peter Pence, or Rome Scot, of a penny for every house. The latter also gave a tenth part of the

lands of England to the Church, which was perhaps not suprising as he was himself once a monk, and elected Bishop of Winchester, but immediately afterwards succeeded to the throne by the death of his father, King Egbert, and was absolved of his vows by Gregory IV.

Offa, eleventh King of the Mercians, paid a like tax, and he also gave a tenth part of his goods to churchmen and the poor.

Rome's authority was sometimes partially repudiated, for when the Pope demanded the homage of William the Conqueror, the king replied that it was in the least his purpose to impose that servitude upon the state.

It was, however, acknowledged in a more or less limited sense by several kings to the time of Henry VIII, who virtually, although not finally, for Mary temporarily revived it, settled the question by denying it altogether, and the country by the change effected a saving of £4,000 a year, an immense sum in those days, which was the amount of the Pope's revenue in England from fees on investiture of English bishops alone, on an average of the previous forty years.

The question of the celibacy of the priests was the occasion of serious strife through the importance attached to it by the Papacy, which enforced it, and licensed concubinage, as it does in some parts of Europe at the present day, while the Anglican Church was strongly opposed to it. Edwy, A.D. 955, expelled monks, and placed married priests in their room. His successor, Edgar, A.D. 959, in turn expelled the married priests at the instigation of Dunstan, Archbishop of Canterbury, and reinstated the monks. In the succeeding reign of Edward the Martyr, the Duke of Mercia again dispossessed the monks, and destroyed their monasteries, bestowing their revenues again on married priests. As a set off to this the last Saxon Duke, Edelwin, grievously oppressed the married priests.

To settle the question a council was convened at Winchester, where the monks, by a curious oracular device, carried their point, but their trick having been discovered, the council was again convened at Cleves, in Wilts, under the presidency of Archbishop Dunstan, when the floor of the council-room gave way through the weight of the assembled prelates, peers, and commons, and several were killed or seriously hurt, the remainder dispersing without further discussing the matter which they had assembled to decide, and the monks happening at that time to be in possession, they continued so, the married priests remaining without a provision, or any means of redress.

The grievance often afterwards cropped up. In William's reign the English Synod refused to enforce celibacy, but celibacy with concubinage seems to have been pretty general, for in the reign of King John that monarch took the very singular course of confiscating the property of such of the priests as obeyed the Pope's interdict, and to expose them to ridicule he threw all their concubines into prison. The celibacy of priests was the burden of the third of the celebrated Six Articles of Henry VIII's reign. The law on the subject was repealed in the succeeding reign of Edward, re-enacted by Mary, who personally insisted on the celibacy of the priests, although the immoral consequences were plainly pointed out to her by Mr. Heywood, and the law in that respect was only finally repealed and extinguished by the Reformation under Elizabeth—that is to say as regards the Protestant and Anglican Churches.

As a rule, the authority of Rome in the Church in this country, prior to the Reformation, was of a very limited and spasmodic kind. It was the cat's paw of the king when he wished to reduce the Anglican priests from their assumed independence to submission to the law; and when the Anglican priests could secure it in their favour, in opposition to the king, they were always ready to avail themselves of its help, and by its weight they were assured of ultimately turning the scale in their favour. Under any other circumstances, both the king and the Anglican Church repudiated Rome's authority, as the Anglican Church does in the present day, the priesthood wielding the arguments of the Abbot of Bangor, and the Lords and the Commons also, on various occasions, resisting Rome's attempts at encroachment with great energy. On one occasion of the Pope's interference, in 1301, the Parliament held at Lincoln, at which not less than 100 peers were assembled, resolved unanimously that the king was not to answer in judgment for any rights of the crown of England before any tribunal under heaven, a decision in which Pope Boniface VIII was fain to acquiesce for lack of means to enforce his pretensions.

Similar struggles were perpetually recurring on the western portion of the continent of Europe, and it is an interesting study to trace the continental history of this same creed there. It is probable that about one-third of those who have been considered Papists have been classed so erroneously.

This third are those who repudiate the headship of the Pope, and in all other essentials of worship seem to be Roman Catholics. In the greater part of Western Europe these form the Old Catholic

Party, in France the Gallican Church, and in England the Anglican Church just referred to.

A like error obtains in the Protestant Church. The true Anglican priest, in the pale of that Church, inveighs against the Papacy, and for that reason the superficial observer, who supposes there are but two great forms of Christianity—the Papal and the Protestant, all others being supposed to be but offshoots from one or other of these—thinks that as the Anglican priest is opposed to the Papacy, he must of necessity be a Protestant.

It is also a singular fact that as regards the Gallican Church in France, and the Old Catholic Party in Germany, Austria, &c., the Pope has always issued his Bulls and letters to them as if they were the Roman Catholic Church, whereas in those countries religion is split into two great sections—the Gallican and Old Catholic Party forming one, and the Roman Catholic the other—the former rejecting his authority, and the latter accepting it.

If it were possible to obtain a reliable religious census of France, it would very likely be found that half the entire population are Infidels pure and simple, half of the remainder Roman Catholics, and nearly the whole of the remaining fourth Gallicans, who, both priests and people, are ready to-morrow to throw off their subjection to the Pope if such a step would be permitted, and the distinction be recognized by the Government, the residue being Protestants of various denominations. This is also nearly a counterpart of the state of things in Ireland, only that the proportion of Protestants and Protestant Dissenters is much larger, especially in the north.

So little is the position of this second false religion really understood that at its recent Congress, held in September last, at Cologne, there were present the two English Protestant Bishops of Lincoln and Ely, and the dean of an English cathedral church, countenancing by their presence, and wishing success to a movement which has for its object, not emancipation from the thralldom of Rome only, but the suppression of the true faith of Protestantism, and the substitution of a national hierarchy for every country in its room; the removal of the yoke of subjection to the Pope, and the substitution of a miserable and degrading subjection to the priesthood in its stead.

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COMMENTARY ON CHAPTER XVII CONTINUED.

SECTION IV.

THE BEAST OF CHAPTER XIII, 11.

An organisation of such magnitude and importance could only arise by Divine appointment—Nay, more, *a creed affecting so large and so enlightened a portion of the human family could not possibly spring up unless its coming, its character, and all necessary marks for its identification were to be found in the records of prophecy.*—It is one of the primary objects of prophecy to foretell the rise, character, and objects of such things, and accordingly the history of this very creed may, as previously asserted, be found in the xiii chapter, commencing at the eleventh verse. The general aspect and bearings of this form of religion will be best understood from a commentary on that portion of the chapter which delineates it under the form of another Beast with unmistakable clearness.

COMMENTARY ON CHAPTER XIII, 11.

And I beheld another Beast (*another* false religion, certainly neither the same as indicated by the first verse, or by Dean Alford as the Pagan sacerdotal power—the second arising about the same time as the first, and co-existing with it. If, therefore, the first Beast is the Papacy, of which there is no reasonable doubt, then this is not the Papacy—for, as afterwards appears, it is *another* religion co-existent with, and opposed to, the Papacy) coming up out of the earth, (arising throughout the entire Roman earth, and not confined to its western portion), and he had two horns (the support of two kingdoms or empires only).

The small amount of importance attached by all commentators to this feature—the possession of two horns—is very remarkable, the horns remain almost unnoticed by them all, and no conclusion whatever is drawn from the fact of their possession.

This is the more strange as the first beast, possessing ten horns, is on all hands assigned in respect of them the support of ten kingdoms, and rightly so, while a precisely similar emblem in the second beast passes unnoticed. Without question the symbol has the same kind of meaning in the one place as in the other. With the first beast it signifies the support of ten kingdoms; with this beast it signifies the support of two others—not two from among the ten: and although there is a difficulty in identifying the ten which give their support to the first beast, there is none in finding the two which seem to be referred to as supporters of the second beast—they are Russia and Turkey. Russia supporting the portion of the Greek Church of which the Czar is the head, and Turkey that portion of which the Patriarch of Constantinople is the head, including the three Patriarchates of Alexandria, Antioch, and Jerusalem, which are all united under his headship, and whose Patriarchs are in fact nominated by him. The comparatively recent date at which the Czar has become the head of his branch of the Greek Church is no argument against Russia being one of the two horns. Nor is it any argument against this view that the church in Turkey has to pay the Government for the protection it receives. The toleration is most perfect, and the protection to Christian ministers equal to that afforded in any other country whatever.

The Russians and Slaves abandoned Paganism and embraced Christianity so early as the tenth century, and the Patriarch of the east then sent them a prelate, who became head of the Russian Church, subordinate nevertheless to the Patriarch of Constantinople, and continuing so until the close of the sixteenth century, when the Greek Church became divided by the Czar assuming the headship of the Church within his dominions, subject, until 1721, to the election of the metropolitan being confirmed by the Patriarch of Constantinople, the services of the Church in Russia being rendered in the Slavonic language.

The marriage difficulty assumes a singular aspect in the Russo-Greek Church. Marriage is there a primary and indispensable condition of the priesthood, and what is more, the death of the wife involves the loss to the husband of sacerdotal functions. On his becoming a widower he also again becomes a layman. In other respects there is almost a perfect agreement between the Greek and Russo-Greek Churches.

It is strongly to be suspected that a comma should follow the word horns, so as to divide the sentence, and disconnect it at this

point from the words like a lamb. At present the authorized version reads that the horns were like those of a lamb, which seems contrary to the meaning intended to be conveyed; and with the conviction that a reference to old manuscripts will justify it, the comma shall be understood to be present, making the divided sentence present two features of the beast instead of one, the first consisting of two horns, and the second the distinct feature, like a lamb.

Like a lamb (the false religion will assume the meek and gentle aspect of a lamb to all outward appearance), and he spake as a dragon (making great pretensions to spiritual authority, displaying a striking inconsistency between his lamb-like appearance and the great and mysterious supernatural power he professes to wield).

Verse 12, and he exerciseth all the power (ecclesiastical power, for the chapter relates almost solely to the rise of two distinct ecclesiastical authorities, apart from their temporal power. The spiritual power nevertheless occasionally over-riding, and using the temporal power to further its interests in each country) of the first beast before him (that is, the religion represented by the first beast, and that represented by the second are co-existent, the latter being exercised in the presence of the former, even within the ten kingdoms which support the first beast, as well as in the two kingdoms where the second beast has ecclesiastical sway, to the exclusion of the first), and causeth the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed (by a strange apparent inconsistency, the second false faith is the unwitting feeder of the first. The second teaches all the essential doctrines of the first, and the disciples of the second are afterwards rather easily prevailed upon to go a step further, and accept the supremacy of the Pope, by which means they become the worshippers of the first beast).

Verse 13. And he doeth great wonders, so that he maketh fire to come down from heaven on the earth in the sight of men. (He performs "the daily miracle," appearing to make the holy fire to come down from heaven upon the altar, or the influence by which transubstantiation is supposed to be effected. He also exercises a mysterious spiritual influence over his flock, compelling subjection to his tyranny by threats of supernatural judgments, here termed fire from heaven.)

Verse 14th. And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in

the sight of the beast. (There is nothing more surprising than the general misapprehension which prevails as to this second religion, whose existence as a distinct genus is scarcely at all understood, and, as a necessary consequence, all the earth are deceived. Take Anglicanism as an example. Many Protestants believe it to be an offshoot of the Papacy; and Roman Catholics believe it to be a green young offshoot from Protestantism. Both are well deceived, because it is totally distinct from and antagonistic to both. The true, full-fledged Anglican can ill brook being mistaken for either; then, again, there are thousands of so-called Roman Catholic priests spread over nearly every country in Europe, who are of the creed of the second beast, though visibly in communion with the first. There are likewise ample proofs that there are thousands of so-called Protestant ministers in Great Britain, whose religion is that of the second beast, though they are apparently in communion with the Church of England: those that dwell upon the earth are indeed grossly deceived in the matter.)

(The "daily miracle" has been before referred to. Both Anglicans and Roman Catholics claim the power of performing it, the former exercising the power throughout the ten kingdoms, in the presence or sight of the latter). Saying to them that dwell on the earth that they should make an *image* (that the religion should be as nearly as possible an *image* or resemblance of the Papacy, but not being actually the Papacy, nor subject to it, it is still *an image* only) to the beast which had the wound by a sword, and did live. (It is here for the first time stated that the head of doctrine was wounded by the sword, so that the severance of the Old Catholic element from the Papacy seems to have been effected only after a conflict in the battle field.)

Verse 15. And he had power to give life unto the image of the beast (to establish and give life to a false religion, the *image* of the Papacy), that the image of the beast (the *IMAGE*, not the beast, that is the later false religion so similar to the Papacy in all things except the headship), should both speak, and cause that as many as would not worship the image of the beast should be killed. (The new religion is a persecuting church, a counterpart of the Papacy in that respect, a careful analysis of the religious persecutions laid at the door of the Papacy will disclose the fact that many of them are really due to the religion represented by this second beast, and not to the Papacy—a truth not difficult to demonstrate.)

The 16th, 17th, and 18th verses furnish additional marks of identity, some of which, though very important, are of great obscurity, increased by the questionable correctness of the translation.

Lest it might be thought that this interpretation will not bear a comparison with those hitherto currently received, the substance of the leading ones shall be extracted, the inquirer may then embrace which he pleases.

Wordsworth, in a note, p. 212, says: "An assertion has been hazarded by some, that all the Fathers regard this beast as an *infidel* power, and not as a corrupt form of Christianity. But see, for example, the exposition in St. Augustine's works, where it is described as a false faith." Again, p. 213: "St. Irenæus well describes the second beast as the armour-bearer of the first beast."

His own opinion is, p. 215: "It will," he says, "I conceive, be thought reasonable to concur with those expositors (Bishop Andrews, Dr. Hickes, and others) who see in the second beast a personification of the papacy, acting by any false teachers, and especially by means of that vast army and organized body of orders calling themselves 'Religious Orders,' I mean the Dominican and Franciscan, and after them the Jesuits."

Finally, at p. 218, he says: "Upon the whole, then, we conclude that the two beasts (of this chapter, reckoning also the beast of the 17th chapter as one of them) are two personifications of the papacy."

Woodhouse says, p. 349: "The two horns are ecclesiastical powers;" and at p. 350 he adds: "This beast is by St. John styled the false prophet; and the ancient Fathers universally understood him to be the leader of the great antichristian apostacy."

Farther on, in a note, he says: "In the Synops S. S., attributed to Athanasius, a kind of abstract is given of the Apocalypse, and in this the second beast is called the antichrist."

Huntingford says, p. 197: "The historical representative of this allegorical symbol is the Bishop of Rome, from about the eighth or ninth century."

Bishop Newton, p. 543, says: "The beast with two horns like a lamb is the Roman hierarchy, or body of the clergy, regular and secular. The beast is otherwise called the false prophet."

Rev. A. Dent says, p. 182: "The second beast is the papacy, or the kingdom of the great antichrist. Here he is described according to his ecclesiastical authority, and therefore he is called another beast."

Dean Alford says, p. 1,046: "This beast is the sacerdotal persecuting power which arose out of men's daily life and habits, out of and in the presence of the last form of the secular power, which was the empire of pagan Rome."

"Surely," he continues, "it is this Latin Christianity in its ecclesiastico-secular form, not identical with, but as preparing the way for the great apostacy, helping, so to speak, to place the woman on the beast, as in ch. 17, that is here depicted before us."

With regard to the 14th verse, he says: "This part of the prophecy seems to describe the acts of the pagan sacerdotal power then presently to follow."

Barnes, in reference to the two beasts of this chapter, says, p. 420:

1. "The same general power is referred to in both.
2. "The one is another form, but the continuation of the other.
3. "The one becomes weak and is revived by the other.
4. "The one runs into the other, that is, one naturally produces or is followed by the other.

5. "One sustains the other.

6. "They therefore have a very close relation to each other, having the same object, possessing the same general characteristics, and accomplishing substantially the same thing on the earth.

* * * On the very face of this statement it is impossible not to have the Roman power suggested to the mind as a mighty persecuting power in the two forms of the civil and ecclesiastical authority, both having the same origin, aiming at the same object."

These conflicting views represent the opinions of the Protestant Church on this important portion of Scripture, happily they are not to a very great extent believed in, and have never attracted much notice—scarcely a fraction of that which a true interpretation would have immediately claimed.

Again the question presents itself with redoubled force: who, or what church has dared to wilfully suppress the chapter of which this is a portion? to cause each previous chapter except the ninth to be read in the service of the church, and to suppress the reading of this one above all others—and how long will it be suffered to continue so suppressed?

It seems as if that instinct which strikes the smaller birds with terror at the distant sight of the hawk, although they may have never seen one before, had moved the Anglican section among the compilers of the new Table of Lessons to exert their influence in obtaining the rejection of this chapter from an intuitive dread of it

which they could not account for. They were not moved by the knowledge that this portion of the chapter referred to them, for they were profoundly ignorant on the subject—they were simply rendering a blind obedience to sheer instinct—to that instinct to which the short-sighted bee trusts for his guidance to and from his home, or the migratory birds in taking their long journeys twice a year across the trackless waste of waters.

It cannot reasonably be assumed that Anglican influence was absent when the Table of Lessons was revised, for perhaps no instance can be pointed out when it was absent from any Protestant deliberative assembly. It was manifestly present at the revision of the Prayer-book, as shown by the Athanasian Creed and the form of absolution contained in the order for the Visitation of the Sick being retained, both being Anglican and anti-Protestant and contradictory to the doctrine taught in the Prayer-book. The great marvel is, not that such instances are to be found, but that the Prayer-book is truly Protestant to so large an extent as it really is, considering the period when the revision was made.

From the foregoing brief examination of the subject it will be seen that the difficulties which beset the true Apostolic Church in this country are by no means slight. She is not only apparently disunited, as it were, within herself, but is hemmed in on every side by implacable enemies, in the gross numerically stronger than herself, who stand ready to tear her to pieces immediately the opportunity offers. The term, the true Church here used, represents the primitive Church of England as it existed in agreement with apostolic teaching, before it was tainted with those Anglican heresies, which almost grew up with it, and the Romish heresies introduced by St. Augustine. It includes not only all who are in communion with the Protestant Church of England, but the Church of Scotland, and all dissenting congregations also who hold the same fundamental doctrines free from vital error, among which the various classes of Methodists and Independents are included, notwithstanding their peculiar discipline and unjustifiable prejudices against the Church of England. And if the Church of England is temporarily overshadowed by the rising supremacy first of Anglicanism and Romanism, to be followed by that of infidelity, then all these dissenting bodies will inevitably be, to a considerable extent, in proportion to the purity of their doctrine, involved in her trials and conflicts; and before obtaining ultimate success, will pass through a period of great tribulation, through

the country becoming the theatre, first of a religious struggle, to be followed by the supremacy of infidelity, with its inseparable anarchy of blood.

The Dissenter will therefore do well to beware with whom he allies himself against the Church of England. He is now on the question of Education everywhere doing that which his soul really abhors and which is foreign to every tradition and feeling of dissent. He is serving the cause of the devil with all his might; and if the Prince of Darkness ever smiles approval on his servants, it must be with a grim smile of satisfaction upon Dissenters, when he beholds those who assiduously teach the Bible in their own schools, and who subscribe money freely to spread the knowledge of the Gospel among the heathen from pole to pole, now collectively exerting all their strength, with hands linked to infidelity, to prevent it at home.

They ought to reflect that the system of so-called unsectarian education advocated by them involves the necessity for infidel teachers, and that nearly every child trained by such teachers, without a knowledge of religion instilled by means of carefully-explained Bible truths, is educated an infidel, and is an almost certain gain to the devil; for the present is the period when infidelity rarely loses one from its ranks, and is making greater progress than all religions combined.

The Church of England will also do well to bear constantly in mind that as there will be a difference of glory in heaven, she has none within her imaginary pale whose glory there will be greater than that of a Wesley, a Watts, a Whitfield, a Todd, or the irrepressible tinker, John Bunyan. Churchmen and Protestant Dissenters may therefore cultivate Christian charity towards each other with great advantage, and should lose no time in doing so, as Churchmen and such Dissenters are or should be naturally allies against Atheism, Roman Catholicism, and Anglicanism—they may reflect that if they were to lay their prejudices against each other aside to-morrow, unity of opinion in religious matters is still impossible, the Dissenter would be a Dissenter still, and the Churchman remain a Churchman still, both would be better Christians, and Christianity would be elevated many stages higher on the road from bare profession to practice. The infidel would lose one of his keenest arguments against them, and miss the continual source of amusement their inconsistency has afforded him; while, strange to say, no one sect need lose any of its members, for to differ in opinion, not in religion only, but on every other subject also, is the common lot;

and if it were possible for men to be all of one mind to-day, they would be split up into countless factions to-morrow, not necessarily anti-Christian. All parties may also bear in mind that the bitterness of their animosity towards others holding contrary Christian (as distinguished from anti-Christian) views, is the measure of their own distance from the possession of that charity they are so anxious to seem to have.

The Church of England should then prepare herself for the alliance by fearlessly *enforcing her discipline and doctrine within her pale*, and casting out her heretical teachers, who have sworn to teach her doctrines and do not regard their oath, and who have no more right in a Protestant pulpit than a Buddhist has.

By declining to ordain to the priesthood deacons of Anglican proclivities, and by ceasing also to consecrate Anglican churches and private Anglican chapels, which is done now under the false assurance that the services therein will be conducted in conformity with the Rubric, when there is at the same time no intention on the part of the minister to do so, and the edifice is immediately after its consecration used as a mass-house for the dissemination of Anglican doctrine and superstition.

The Anglican heresy finds support and countenance where least expected; even among the bishops of the Established Church. As an instance, the Brethren of the Holy Cross (a name suggestive of monkish superstition and Anglicanism), apply to the Bishop of Carlisle for a promise to license a private chapel in connection with their house, and with the avowed expectation that the clergy resident in that house or monastery, will give friendly assistance to the incumbent of the parish in his parochial ministrations.

The bishop's promised compliance, and consequent sanction to this hypocritical and insidious encroachment of Anglicanism, naturally calls forth a remonstrance from no less than ninety-one clergy of his diocese, and in reply to it, he reasons in the following singular manner.

"I frankly own that I did not feel myself at liberty entirely to discourage the scheme; my aim has ever been to encourage religious zeal of all kinds; and I did not think that I should be justified in endeavouring to thwart an effort which might indirectly do much good to a very large and poor parish, merely because it was connected with a religious school which is in an immense minority in the diocese of Carlisle, and with whose special views (so far as I know them), I have no sympathy; but I have en-

deavoured, and will endeavour, to act with great caution, and to do only that which is just and right."

It will be guessed that there is a question of heresy involved, which the bishop adroitly shelves while indirectly acknowledging that he knows of its existence, and as he mildly alleges he has no sympathy with it? He encourages religious zeal of all kinds!! Does not encourage the scheme! nor feel justified in trying to thwart it merely because its advocates are in an immense minority! He is determined not to see the reason why the licensing of the house is objected to, and while defending a promise to license a chapel for a body whose teaching he admits to be wrong, and with which he has no sympathy, he says he will endeavour to do that only which is just and right!! and closes his argument with the following rare piece of sophistry.

"In the event of certain clergy buying a house in Carlisle, and living there in a manner which they may think productive of good to their poor fellow-Christians and benefit to their own souls, I should trust that there would be no ground for that permanent feud in the heart of the cathedral city, which yourself and the rest of the clergy who have signed the address seem to apprehend."

Another seeming instance of countenance to heresy and schism by a prelate, was furnished by the Bishop of Oxford on the opening of a chapel for the College of St. Paul, at Stony Stratford, in January last, when practices supposed to be in opposition to Protestant doctrine, as popularly understood, and to the law, as recently settled by the Judicial Committee of the Privy Council, were said by the press to have been openly sanctioned by the presence of the bishop, and his ministrations were aided by such accessories as banners with the inscriptions, "Holy Mary, pray for us," "St. Catherine, pray for us," upon them.

Other fatal heresies are also countenanced by ecclesiastics supposed to be in communion with the Established Church. A case in point is now current, and the creed is, as yet, so new, that it has not received a name.

It is the combination of the opinions of Bishop Colenso and Mr. Voysey, who, among other things, reject the doctrines of the Trinity, the Godhead of the Son, the eternity of punishment and divine revelation, and such a creed finds open support from no less than ten clergymen of the Church of England, and the late Bishop of Norwich.

From all such there is a little pledge of sincerity required, which is, that they renounce the preferments and communion of

the church whose tenets they have ceased to believe and teach, so that church endowments may be applied to their legitimate uses, and not to the fostering and building up of all kinds of error.

A separation of the true from the false must be made, and every day's delay in effecting it is fraught with mischief. Anglicanism, being a distinct creed, must be separately recognized as such. Protestants will soon learn to distinguish the difference between their faith and Anglicanism as readily as they do between a good and a bad shilling, and they will not continue to support and attend a church in which the horrible doctrine of transubstantiation, and most, but not all, of the other leading and fatal heresies of the Church of Rome are propagated disguised under the name of Anglicanism. English Protestants will not much longer submit to the loss of their birthright, the total loss of Protestant churches and Protestant teaching by the insidious encroachments of Anglicanism, and if their bishops lack the firmness and courage to administer the law to the repression of Anglicanism, and to the restoration of Protestantism to its legitimate position, the laity must and will take the matter into their own hands.

There is no justification for the discipline of the Church remaining a dead letter, and never since the Reformation has there been such occasion for its enforcement. There is now this alternative before her, that the Church will certainly thrive if her false teachers are ejected, and will as certainly perish if they are suffered to remain in it.

The phrase in the 14th verse, "these shall make war with the lamb, and the lamb shall overcome them," proclaims the fact that the present and future form the period when the false religion in all its forms is scourged with fearful misfortunes and judgments, and when true religion, and the nations which profess it, will alone be triumphant—neither excellence of diplomacy, nor large armies will supply its place, and so true is this that persons now living will see an entire nation, collected from every country under heaven, assemble and take possession of their own country without a struggle, although it is now in hostile hands.

There is no other solution than this to the recent successes of Germany under her first Protestant Emperor, which are decidedly the triumphs of representative Protestantism over representative Papacy merged in Infidelity. Infidel Frenchmen, who had no fear of death—men of the same generation as those who stormed the Malakoff, and held it with the knowledge that it was mined, and might momentarily be blown up, and their lives sacrificed—

who so lately fought like lions with Greek Church Russia, and Papal Austria with no tinge of cowardice, became like women in the presence of Protestant Prussia, and when they exhibited any courage at all, it was generally when opposed to Prussia's Bavarian or Saxon Papal contingents. The courage and contempt of death for which they were proverbial returned when the conflict was no longer against a Protestant foe, but was the death embrace of the Papacy with Infidelity—of the Government with the International.

The Emperor William confessed a special and marked interposition of providence in his favour, without attempting to trace it to its source, and the benighted Atheist scoffed at him for the acknowledgment.

The great strategist, Count Moltke, says: "We have had nothing but successes. Let it be called chance, destiny, fortune, or the ways of providence—men alone have not done it. Conquests so great are essentially the result of a state of things which we can neither create nor dominate."

The doctrine of the downfall of Papal nations is, and will be soon, amply confirmed.

Italy's future will do it. Her present prosperity is but transient. Although now so full of promise, the whole Peninsula will be the seat of occasional popular outbreaks against the Papacy for many years to come—the action of the Pope in his struggle to regain the patrimony of St. Peter—now, if there is any truth in prophecy, lost for ever, and to gain the temporal supremacy in Europe, especially in Germany and England—the wily influence of his creatures' intrigues to effect their purpose, and Infidel Italy's treatment of the Roman Catholic priesthood will be a most interesting and instructive study, and will be found faithfully to fill up the outline here summarized.

Spain also, whose ^{Prince's} Emperor's proud title, on his marriage with Queen Mary, was King of England, France, Naples, Jerusalem, and Ireland, Defender of the Faith, Prince of Spain and Sicily, Archduke of Austria, Duke of Milan, Burgundy, and Brabant, Count of Hapsburg, Flanders, and Tyrol, is now become a third-rate power—its crown has recently been hawked through Europe among alien princes for acceptance—its Government has seated an alien king on its throne, and it is just out of the throes of a revolution only to be involved in a civil war, the final extinction of which will end only with the life of the dispossessed royal family, and its recurring outbreaks will help to prepare the way for the nation's dreaded foe—the International.

No particular danger seems to threaten the lives and property of the Roman Catholic clergy in Spain. They are now simply the church there, divested of the civil power they have for so many centuries enjoyed and abused, but the time is close at hand when there shall be such a revulsion of feeling that priests shall be tortured and put to death publicly. Not only will this happen to the priesthood, but the whole country, notwithstanding its favourable position for commerce, its large seaboard, its immense mineral resources, its natural fertility, and the advantage which the science of the present age confers, together with the influx of English enterprize and capital, will never rise or become richer than it now is, but will, on the contrary, be a large sharer in the great mass of impending European anarchy.

It is impossible to say with precision by what means all this is to be brought about. Men must be content with the foreknowledge that it will be so, and that it is the form of punishment decreed against the country, in common with some others, for the crime of having, for so many centuries, supported the abominations and cruelties of the Papacy.

The kingdom of Portugal, Spain's sharer in the Iberian Peninsula, is now becoming so insignificant as to be almost forgotten, although in her day she has ranked as the leading and richest state in Europe, and a part of her lost possessions now forms a great empire. She was almost, if not quite, the last kingdom to abolish the Inquisition, and her continued adhesion to Rome marks her as one of the ten kingdoms to be scourged.

The House of Austria, to which for centuries the elective dignity of Emperor of Germany, with the precedence among the powers of Europe belonged, has some time since (1806) relinquished that dignity, and has twice recently been humbled to the dust with the loss on each occasion of a part of its dominion.

Thus Italy, Spain, Portugal, and Austria, seem to have a load of woe, and a perpetual struggle with the Papacy and its scourge the International, in store, with no hope of their national elevation at the close of it. Russia and England have been before alluded to. Prussia, or Protestant Germany, is in the ascendant, and with the acquisition of her Protestantism seems to have a future of permanent greatness dawning upon her. She is the only great country in Europe in which there is a present visible promise of the Roman Catholic Faith being, by a due administration of law, made to know her position as a church only, and to keep it.

And what of Ireland? It has the crowning curse of spiritual subjection to Rome, and having that it possesses all others.

What avails it that Ireland has great fertility and mineral resources, close proximity to the best markets in the world for its produce, a fine mild climate, a large seaboard, good harbours, and facilities for commerce nowhere surpassed—that it has also the freest and mildest government, and the lightest taxation of any civilized country—that the scourge of war which has over and over again devastated the fairest portions of Europe, has for centuries only slightly touched Ireland, and then only through the operation of the Papacy—that statesmen have over and over again pondered on the causes of Ireland's poverty and chronic disloyalty, and have as often passed acts to relieve the one and overcome the other, but ineffectually. The blighting influence of the Papacy far outweighs all advantages, and keeps its slaves so low in social position and ignorance, that there is nothing lower to dread—Ireland is indebted to the Papacy alone for its low standard of education, for its consequent poverty, for its depopulation by famine and fever, for its turbulent traitorousness, for its seditious press, and for its assassinations so often repeated, and never discovered—and will remain so indebted for the continuance of all these evils, until the government of the United Kingdom takes pity on it, and relieves it from the vile yoke of Rome, which every other country of Europe is throwing off in unmitigated disgust. The proof might be judged incomplete if it were not further sustained by the contrast between the disloyalty and misery of the Roman Catholic population of Ireland, and the loyalty and superiority in every respect of her Protestants; and the debasing and demoralizing influence of the Papacy, is as beautifully illustrated in a mixed population of Irish Protestants and Papists, as it is by instituting a comparison between the inhabitants of the Protestant and Papistical cantons of Switzerland in regard to their social condition.

The existence of a prospective history of Europe in the 17th chapter of *Revelations* is little suspected, yet there it is, in inspired language, and in a form so condensed, that if its correspondence with current events, and its foreshadowings of the future were traced, the details would fill several volumes. Without question the chapter forms the key to the destinies of Europe, and against its decision there is no appeal.

Every kingdom and every creed arises by divine appointment, every action of each is foreordained, so that nothing is left to chance; and when the time appointed for the decay or extinction of any one of them (either nation or creed) arrives, neither national nor individual efforts are of any avail to delay or arrest its progress.

Take *Continental* papacy as an instance of a dying creed, which no effort whatever can revive, nor help to avert its significant death—by violence the most horrible it has been propagated and sustained, both on the small scale represented by the Inquisition, and on the larger scale by war; and by violence of a special character its retribution is actually commenced, never to cease except for very brief intervals until its total annihilation. Again,

All that has ever been done to aid Turkey has never raised her an atom; slowly and steadily she continues to sink, until the time arrives for her final and total collapse. So with regard to France. If all Europe combine to raise her, or even to rebuild the Hotel de Ville, or the Palace of the Tuilleries or St. Cloud, or to re-erect the Vendome column, its efforts would be utterly fruitless; it is as impossible to do either one or the other as it is to move the globe. Those are some of the palpable facts which attest the truth of this interpretation, and by perpetually continuing to do so, will effectually silence scepticism; and after the grand climax which is the subject of the 18th chapter, any attempt to rebuild Paris, if one should ever be made, will be as futile as Alexander's attempt to rebuild Babylon, or Julian's to rebuild Jerusalem.

Only one thing more remains to be noticed. The 17th chapter of *Revelations*, which the foregoing commentary is an imperfect attempt to elucidate—the chapter which contains more of the prophetic history of the present period than all the rest of the Scriptures together, if the 13th be excepted—is still like the 13th, incredible as it may seem, virtually suppressed in the services of the Church; and where it ought to be published it is as much hidden as if it had never been written.

The guilt of suppressing that chapter is of the same character as that of King Jehoiachim in destroying the roll, and like his crime it will with equal certainty be punished, if the suppression continues to be persisted in.

INTRODUCTION TO CHAPTER XVIII.

Contents.

Generally received interpretation of the chapter—General ignorance on the subject—Consequences of—Human effort to understand Revelation—Result—Church has not dared to deal with Revelation—A reason why—Why now understood—Duty of the Bishops of the Church of England—Default—Rules for study of chapter, 1st, necessity for acceptance of the doctrine that all prophecy is the enunciation of the details of a settled pre-arranged plan—2nd, prophecy is *not* to be interpreted by the event, but is to be clearly understood *before* fulfilment—Proof—3rd, Scripture cannot be erroneous, but may be misapprehended—4th, there are no idle words, flowery symbols, plagiarisms, &c., in prophecy—Supposition to the contrary untenable—5th, certain prophecies relating to ancient Babylon intended to apply to a modern Babylon (France and Paris)—6th, no reliance to be placed on any existing commentary—7th, plenary inspiration of Scripture to be acknowledged—The Scriptures are to be accepted as if written by the HOLY SPIRIT without human intervention—Opinions condemned—Of Barnes and others, that the chapter relates to the Papacy—Other authorities that it relates to the destruction of the city of Rome—Consequent dilemma of the Church illustrated—And positive denial that either position is true—Erroneous foundation of each—Chapter an episode in the narrative of the 17th chapter, and refers to France and Paris only—Figurative expressions and their applications examined—Simplicity of the contents of the chapter—Synopsis of it—Confirmation of the view.

INTRODUCTION TO CHAPTER XVIII.

This chapter has, by the almost unanimous consent of the Fathers and other commentators of the Christian era, been understood to be a continuation of the prophetic history of the fall of the papacy at large, and the metaphors and symbols used throughout have been interpreted to be emblematic of different features presented by the papacy.

Where this unanimity of opinion has been broken, it has been chiefly by Roman Catholics, whose speculations have been for the most part put forward in favour of a spiritualized meaning, such as would free the papacy and all other apostate creeds from the suspicion of being in any way referred to.

These various erroneous opinions so authoritatively given, and so long accepted, seem likely to be clung to to the last, the truth being in the meantime the subject of derision and amusement, to give place, bye-and-bye, to a feeling of shame and mortification at an amount of ignorance to which that of the Babylonians, as to their fate, was in no way to be compared in intensity.

For the ignorance of the Babylonians there was almost every excuse. For the present age of enlightenment and pretension to a knowledge of Divinity there is positively none, and when the truth can no longer be resisted, the intelligence of the age will sidle up to it, and claim it as a slightly acknowledged, but very old acquaintance, in accordance with the way of the world, just as the medical profession did by Harvey's discovery of the circulation of the blood, after they had exhausted the shafts of their ridicule upon it and its discoverer.

On the question under consideration there is something beyond this, for although the Church of England does not profess infallibility, there are many whose faith in her teachings will be severely shaken if they witness in her either a reluctance to acknowledge an error, or a pertinacious adherence to exploded and contradictory theories; and the longer such a persistence in error is maintained, the greater will be the mischief inflicted on religion, and it will be no excuse that the entire truth is not at once manifest.

It is one of the proofs of the puny character of the highest mental development in mortals, as compared with the infinite wisdom of its CREATOR, that no mental efforts of any human being solves certain prophetic mysteries, of which this chapter furnishes one, until an appointed time. This one, in common with others, has lain under the examination of the most learned and the most holy (if such a term may be applied to the many good men the Christian era has produced) of every clime, generation after generation, century after century, and what is the result of those very long and very learned examinations by all nations and tongues? It is that up to, and at the present moment, there is not an archbishop or bishop of the Protestant Church in Great Britain, and they are the authorities of the day, the stewards of these mysteries, to whom all look for, and from whom all expect an explanation of such matters, who dares to lay his hand on the volume of any commentator without exception, or on the writings of any of the so-called Fathers, canonized or uncanonized, of the Church of any age, and say, "I indorse the views contained in that Book." There is not, that the writer is aware of, a living prelate

who has ever published his own views on the prophecies which relate to the period of his own existence; the prophecies have been a sealed and shunned subject—virtually the Church has not dared to teach what it did not understand, and the world of to-day knows no more of the meaning of the eighteenth chapter of Revelations than if it had never been written.

Strange to say, the principal prophetic portions of the book have, until within the last twelve months, been treated by the Church itself as if they did not exist; and while the uncanonical books have been read, these have been excluded both from the Epistles and Lessons. And why was this? It was because certain portions of these prophecies were sealed books, and Providence had so ordered it that the Church should consider them so until a certain unspecified date, notwithstanding what is promised in ch. i, v. 3. And when is that time? It is when He who put it into the heart of man to omit reading that portion of the Scripture in the daily services of the Church, puts it into his heart to alter that arrangement, and insert the previously omitted chapters, and He who had so long permitted man's researches into their mysteries to be futile, and his curiosity to be barren, now unfolds the long withheld secret.

Next Christmas, for the first time in the world's annals, he causes the prophecies comprised in this chapter to be published in every church through the length and breadth of the land, and who can doubt but that His Church will then and thereafter be able to clear away many of the dubious and conflicting opinions which have so long obscured the subject, and point out with clearness and precision the extreme accuracy of the correspondence between prophecy and current events, teaching the lesson practically that everything which has happened, and everything which will happen, is in strict conformity with a divine plan formed from the commencement of the world.

The time has arrived when the bishops of the English Church must without delay proclaim the meaning of these long-hidden mysteries—else—else what? What if they should refuse? What dreadful threat is in store? Else their jurisdiction in the matter will be ousted, and the man of no religion at all, the man free from all religious bias, and so the best qualified for the task, if past experience, or the evidence at the close of this volume is any criterion, will be first in the field, will take up the problem as a study, and render a true solution, the correctness of which will be universally accepted, although proceeding from

such an unexpected and unlikely source. After all, owing to the absence of faith in prophecy, and the widely-spread prevalence of scepticism, the truth will not be generally received until it is attested by the actual occurrence of the facts.

The commentary here presented must be premised by a few propositions, all of which have in substance been before referred to, and are here collated to show the foundation on which the following explanation rests—their acceptance is an indispensable condition to the successful study of the chapter.

First, that the Supreme Omniscience which foresees all things, which willed the fall and planned the redemption even before the foundation of the world, is through the agency of the third person of the Trinity, the direct author of prophecy, and that such prophecy is the record of events foreseen and ordered ages before man was created, every event and every instrument, however humble, for bringing about and carrying each successive design into execution arising in accordance with a settled plan, from which a deviation is impossible.

As the first step in building a house is to obtain a plan and specifications, and then a builder to build and complete it in accordance with those specifications in all their minute details, so the Almighty appointed the locality of France, and drew out the plan and specifications of the forts, walls, fortifications, and every house now in Paris when He laid the foundations of the world. He caused His servants the prophets to record that locality and some of those specifications so long as about 2,500 years ago, and the final and most minute details, including the period of the rise and fall of both city and country, nearly eighteen centuries ago, in a form so concentrated that the main features are compressed within the compass of a single chapter only. He at the same time decreed, and in like manner caused to be recorded, the temperament, the character, the occupations, the religion, the general history, and the ultimate fate of the inhabitants of this city, so that there might be no reasonable ground for doubt.

Whatever that plan or specification and description is, such will be the country, the city, the people, their character and pursuits, their fate, and the period of it precisely. No deviation even in the most minute particular is by any means possible.

Secondly, that the prophecies are not, as asserted by Sir Isaac Newton, to be understood as matters to be interpreted by the event like the annual hieroglyphics in Old Moore's or Zadkiel's Prophetic Almanacks, which turn out to be elastic enough to meet

any case. On the contrary the great outlines of coming events may from a study of prophecy, be almost as clearly produced *before* as after the occurrence of the various circumstances to which they relate, notwithstanding that such has not hitherto been the case. Sir Isaac Newtown's opinion is merely a revival of the unbelieving views held by nations of antiquity. There are many of the abstruse truths of Christianity of such a character that any theory which may be propounded upon them admits of no ocular demonstration to confirm that theory; but here there is not a single position affirmed which does not admit of that proof, and it is the fact that that public proof is impending which inspires the confidence with which many things here seem to be so dogmatically asserted.

Thirdly, that the Scripture, correctly translated, cannot, by any possibility, be erroneous, or its foreshadowings subject to any change of purpose, but may be misapprehended through the imperfection of man's understanding.

Fourthly, that in prophecy there are no idle words, no words put in for the sake of ornament or keeping; no grounds for charging St. John with plagiarism, in borrowing ideas from the older prophets, as Barnes, Bishop Newton, Huntingford, and nearly every other commentator seems to suppose, and who, by doing so, seem almost unconsciously to understand the prophecies as human productions, and as such necessarily interspersed with human error, their language in that respect being most reprehensible, and such as could only have been used by any believer in plenary inspiration without due reflection. Such ideas are nowhere confirmed in the whole range of the sacred writings; and the supposition of the HOLY SPIRIT using highly coloured and flowery symbols, or being guilty of plagiarism, or poverty of language, is too absurd to merit a second thought. The emblems used in Scripture are in all cases the perfection of precision in conveying the idea intended, and are as far in advance of anything the human mind could suggest as divine wisdom is superior to human. Every word is important; the number, person, mood, and tense of some words, and even the punctuation, require to be carefully studied; the more careful the investigation is in these respects conducted, the more accurate will be the result. But after all the power is not conferred on limited understandings to comprehend clearly the entire meaning of inspired utterances, so as to be able to foretell the exact means by which all the designs of Omnipotence will be carried into effect, and it is to be expected that some only of the

plainest and most prominent details will be rightly understood before their fulfilment, and others, more obscure, remaining to be interpreted by the event.

Fifthly, that the prophecies relating to the destruction of ancient Babylon, after making needful allowances for the different circumstances, were always intended to apply precisely to the case of Paris and France also, except where they are distinctly modified by expressions used in the 18th chapter.

Particular incidents, such, for instance, as the fall of Paris, or its final destruction, will be varied, but the general fate of each will be strikingly similar; that which befel Babylon and Babylonia will also befall Paris and France, only in the latter case the operation of the judgment will be *far more rapid* than it was with Babylon; with Babylonia the arrival at desolation was the work of centuries; with France the period of one generation, say thirty-three years, will see progress made in that direction utterly incredible—it will not be far from completion.

Sixthly, that there is no existing commentary on this chapter upon which the slightest reliance can be placed, or which is in accordance with the ordinary rules of evidence applicable to such cases, or which will bear to be tested by the event, the best of them extant being founded on a total disregard of very important points, which must, if they had received due consideration, have led to a very different conclusion: all belief in any such commentary is therefore credulity and not faith.

Seventh, that it is an indispensable condition to the successful interpretation of prophecy that the interpreter should acknowledge and continually bear in mind the plenary inspiration of the subject of his study. He must remember that the HOLY SPIRIT clothed St. John's ideas with the words with which he has expressed himself. Every idea is given to the world under inspired and infallible guidance. St. John wrote those which at first sight appear the simplest of phrases, as he was moved by the HOLY GHOST. He wrote like the Apostles spoke—as the *Spirit* gave him utterance, and not otherwise. Nothing else is “recorded for our learning”—the most implicit reliance may therefore be placed on the Scriptures, subject only to the drawback of errors of translation.

It is perfectly monstrous to suppose the contrary. It is simply equivalent to the position that it was God's intention to give a revelation of His will, but, although presumed to be Almighty, He has never been able to do it. Some may say it is virtually so,

because the prophecies have as yet resisted all attempts to understand them; but the answer to this argument is to be found in the fact previously referred to, that some of the prophecies were intended to be concealed until the eve of their fulfilment—their mysteries are then yielded up to the unprejudiced believing inquirer as the reward of patient study, even as excellence in music or painting or any other science is.

Before proceeding to give a fresh idea of the meaning of the chapter it will not be amiss to review briefly the opinions here pronounced to be erroneous, and intended to be supplanted. The more noteworthy of them are two, viz.:

That the chapter is a continuation of the 17th chapter, and relates to the judgments on the Papacy at large. This being the view of Barnes when he says, "Spiritual Babylon, Papal Rome, will be reduced to a state of utter desolation resembling that of the real Babylon. It is not necessary to suppose this of the city of Rome itself, for that is not the subject of the representation. It is the Papacy represented under the image of a city, and having its seat there. That is to be destroyed as utterly as was Babylon of old."

The other is—That it is a prophetic description of the destruction of the city of Rome, a view taken by Bishop Newton, Cardinal Bellarmine, and others.

The authorities for each are numerous, and of high standing, but it is obvious that one or other must be wrong, and, between the two, the church is in a position analogous to that of the three churches in Italy, each of which professes to possess the skull of the same saint which it is the practice for devotees to kiss. On inquiry being made from a Popish priest which was the true skull of the saint, his mode of escape from the dilemma was, not to attempt to establish the identity of the saint's skull, but to recommend, as the safest plan, that all the three skulls should be kissed.

A consolation of an inferior character awaits the believer in either of the two prevailing theories above quoted, for it is, without hesitation, declared positively, in the teeth of the whole high authorities, ancient and modern, to the contrary, that neither of them has, or can have, a shadow of claim to truth, but that Paris, and Paris alone, is the city referred to.

In the first instance, the 18th chapter is assumed to be a continuation of the 17th, because it immediately follows, and on a cursory glance seems intimately connected with it, and because of its allusion to a mystical Babylon, but the complete separation

of the chapter and its distinctive character have been already shown.

In the second instance it is assumed to be the city of Rome because the last verse of the 17th chapter says, "And the woman which thou sawest is that great city which reigneth over the kings of the earth;" and she had been in the 5th verse labelled in the forehead as "Babylon the Great," the 18th chapter being still assumed to be a continuation of the narrative of the 17th because a Babylon and a city continue to be referred to.

The second position fails for the same reason as the first.

The chapter is nothing more or less than the history of an episode in the narrative contained in the 17th chapter, and refers to one nation only—France—and its capital—Paris—which are linked together in reference to their fate, just as Babylon and Babylonia are in the prophecies of old relating to Babylon.

This is a palpable fact, admitting of no question, at the same time some points of detail may be open to doubt, some of which can only be cleared up by the event.

With reference to previous theories, it is admitted that some of the figurative expressions used in the chapter are such as may be applied to the Papacy, but most of them will not admit of any such construction.

In the previous chapter the Papacy is described under the figure of an abandoned woman, but that emblem taken in conjunction with the full explanation the chapter afterwards affords is exhaustive, and no other is afterwards repeated or needed. The Great City spoken of in the 18th chapter as Babylon, is therefore not the same Great City as is referred to in the last verse of the previous chapter, and consequently has a meaning which must be sought elsewhere.

Every expression in the 18th chapter is suggestive of a city only, and search must be made for a city of the present day answering the description supplied.

Farther. It cannot be said of the Papacy that she sits as a queen, and shall see no sorrow—verse 8—words suggestive of a feeling of perfect safety, which is far from being the case with the Papacy, against which there is just now such a growing revolution of feeling that she is scarcely tolerated in any other country of Europe except Great Britain, and one of her prominent sects, the Jesuits, is being at the present moment ignominiously expelled from some European states for disaffection towards the Government, and is on the eve of being similarly treated by others. Nor

can she be referred to as the possessor of more than her share of the various articles of luxury and business enumerated in verses 12 and 13, for she has less in proportion than the Established Church in this country, and far less of luxury of all kinds than a large number of private individuals enjoy.

The death and mourning and famine spoken of in verse 8 cannot overtake the Papacy alone without involving the whole community in the like troubles; nor can the sound of Roman Catholic workmen's millstones cease to be heard, nor Roman Catholic craftsmen alone perish among a mixed community, it cannot even by the most strained interpretation be said of a religion that it is a producer of, or trader in wines, wheat, vessels of ivory, iron, or wood; nor can it survive to the end if it is to be thrown down and found no more at all—verse 21.

"Come out of her, my people," can only apply to a city, or to France, for it is beyond the bounds of possibility that the entire body of true believers in the ten kingdoms will suddenly migrate from their native countries respectively, and seek a home in a strange land; neither can it be supposed that Rome alone, although the aptitude of the simile is not inconsiderable—or the ten kingdoms either are "become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird;" in short—prophetic emblems, when rightly apprehended, are the most appropriate which could by any possibility be suggested, and these found in the 18th chapter are particularly so if applied to a city, but are far-fetched in the extreme if they relate to the Roman Catholic Faith, or to the city of Rome, which is neither great, strong, beautiful, rich, or commercial.

The history revealed by the chapter is in some respects strangely simple, so much so that its very plainness contributes to make it incredible. It describes a superlatively rich, beautiful, large, and strong commercial city—the seat of vice, pleasure, and luxury—the capital of a country notorious for its great wars, for its persecution of the true church, and for its general bloodthirstiness.

Its inhabitants are celebrated for the variety and costliness of their manufactures of world-wide renown, and on the fall of a city (that is, after being taken by an enemy) for putting off all those feelings which should distinguish humanity, and becoming what the Scripture, in verse 2, emphatically calls "devils" and "foul spirits." So that the entire description not only includes the character and general appearance of the city, but describes the past character of its inhabitants, and delineates, with considerable mi-

nuteness of detail, their present habits, luxuries, pleasures, religion, and even their trading and commercial occupations.

The city is to fall suddenly from the pinnacle of greatness, and in the space of one year to experience very great mortality, great grief, and the extremities of famine, and these misfortunes are to overtake her through the instrumentality of those nations on whom she had formerly inflicted great injuries, and who in return are now empowered to exact a double retribution.

The time of the fall and following misfortunes of this city is to synchronize with the fall or commencement of the judgment of the Papacy; for the city is in one of the ten kingdoms of Western Europe professing the Catholic faith.

The course of events from the fall to the final destruction of the city does not appear to be traceable with precision, but the means of its destruction are *bombardment and fire* only; it also is not clear whether this process of bombardment and fire is to be repeated twice or three times, but by the time certain nations have inflicted their share of retribution upon her, it would seem that the commerce of the city would considerably dwindle, and become comparatively insignificant, before the consummation of the final catastrophe. Lastly, the site of the city will remain perpetually desolate, and the whole country of which the city is the capital will become barren and waste, its population sinking lower and lower in the scale of civilization till they become buried in the depths of ignorance and poverty, and finally become extinct.

Such is the summary of the frightful picture drawn by the pen of inspiration—a summary in no respect strained. There is not only a perfect agreement between the requirements of the chapter and the present aspect and conduct of France and Paris, and its inhabitants, but there is the corroboration of events which have actually transpired of a character so marvellous and incredible, and yet so clearly applicable to the case that he who will not believe, is at least powerless to refute; and it is asserted, without fear of contradiction that *there is but one city and one country and one people on the face of the globe which will answer to such a description*: NO PREVIOUS PERIOD HAS PRODUCED ONE—NO FUTURE PERIOD CAN EVER PRODUCE ONE. Only dismiss the utterly groundless prejudice as to the Papacy and Rome, and if it is not Paris and France which are referred to, the strangeness of the coincidences in their marvellous minuteness of detail constitute one of the greatest miracles on record.

COMMENTARY ON CHAPTER XVIII.

SECTION I.

THE ANGEL AND HIS MISSION.

VERSES 1, 2, AND 3.

Contents.

Verse 1. After these things — Examination of the sentence — What St. John saw — Another angel.

Verse 2. Cried mightily — Babylon — Key to the chapter — Ordinary rules of evidence applicable — Method of application — Inference from use of the term Babylon — Description of the first Babylon — Siege — Prophecies fulfilled — Fall corresponding with fall of Paris in 1871 — Proofs — Meaning of word Babylon — “City of Confusion” — Its applicability to Paris — Coincidence arising from ultramontane use of the term — Is fallen — Limit of meaning — Greatness of fall as a city — The fortifications of Paris — Repetition of words “is fallen” — Greatness of fall as an empire — Extraordinary coincidence — *Type of the fall of France* — Devils — Practical illustration of the term at Paris — Destruction of life and property — Women’s and children’s share in — “The hold” — “Cage” — The term understood before the practical illustration afforded by the events of the insurrectionary outbreak of 1871.

Verse 3. All nations — Of the wrath — Kings of the earth — Merchants of the earth.

COMMENTARY ON CHAPTER XVIII, VERSES 1, 2, & 3.

THE ANGEL AND HIS MISSION.

Verse 1. And after these things (a) I saw (b) another (c) angel come down from heaven, having great power, and the earth was lightened with his glory.

(a) After the angel referred to in the seventeenth chapter had finished his explanation of the symbols contained in that chapter,

there is a break in the continuity of the evangelist's vision, interrupted by the appearance of a fresh angelic messenger, whose mission it is to announce the fall of Babylon, as summarized in the second and third verses. The words, "after these things," refer to the order in which the circumstances were presented to the mind of St. John, and not the order in which they were actually to occur.

Much depends upon a correct appreciation of this sentence, because if the phrase "after these things" is intended to convey the idea that the events of this chapter are to take place after those which have been recorded in the previous one, then all the matters referred to in this chapter remain yet to be fulfilled, which is clearly not the case. But if the chapter is to be understood as the second and minor episode of the seventh vial (the previous chapter being the first), and connected with the seventeenth chapter by reason of their mutual relationship to the Papacy, the events of each happening and terminating about the same time, then the sentence must be read as referring only to the order in which the evangelist was made acquainted with coming events, and not to the order of their actual occurrence, and the words, "after these things," will also be understood as a *sign of separation* between the subject previously dealt with, and the one about to follow.

(b) The distinction between what St. John saw, and what he heard, must be carefully marked. Some have supposed, in reference to this and the preceding chapter, that St. John actually saw a vision of a city, and that the city so presented to his vision was Rome—the imperial Rome of his day—but there is nothing in either chapter to warrant such a conclusion. St. John here only saw an angel, and records what that angel said.

The description of the angel's appearance is suggestive of the greatness of the task to be undertaken. A great empire and city is to be overthrown, and it is the business of an angel clothed with great power to announce it. The allusion to the angel's power suggests the probability that he is also commissioned to direct and control human agencies, in precise accordance with the plan laid down in this chapter, until the work is complete, when his glory will enlighten the minds of the inhabitants of the earth to the acknowledgment of a supreme controlling power over all mundane affairs whatever.

(c) Another angel.—Probably not one of the angels having one of the seven vials—nor yet the angel referred to in the previous chapter, who was one of the seven. It will be seen that the mission

of this angel is found in the second and third verses only, which contain the essence of the chapter.

Verse 2. And he cried mightily (*d*) with a strong voice, saying, Babylon (*e*) the great is fallen, (*f*) is fallen, (*g*) and is become the habitation of devils, (*h*) and the hold (*i*) of every foul spirit, and a cage (*j*) of every unclean and hateful bird.

(*d*) Cried mightily with a loud voice—signifying the greatness and universality of the sensation which would be caused by the fall and ruin of so important a city.

(*e*) Babylon.—The true meaning of this word is the key to the chapter.

That this Babylon is not the Babylon referred to in the previous chapter, this being one of the Harlot cities, and the Babylon of the seventeenth chapter being the "*Mother*" or parent of the Harlot cities—nor the city of Rome itself, is abundantly manifest from what has before been advanced. It is nevertheless equally plain that it is a city which is meant; recourse must therefore be had to the ordinary methods of establishing identity, and if a man may be so described as to be recognised by strangers among millions, surely also may a city, especially one whose size, beauty, strength, commerce, productions, pleasures, and inhabitants are each and all so minutely described as those of modern Babylon. Every city has within itself some distinguishing features peculiar to itself, either of situation, beauty, class of commerce, or traits in the character and pursuits of its inhabitants, which when specified render it impossible for the city to be mistaken for any other, for there are no two cities alike; so with this one in question the description applies to one city only, and no ingenuity can successfully pervert its meaning or fix the identity on any other except Paris.

It is in considering this verse that a most important inference is to be drawn, which the term Babylon, in association with all the other circumstances, suggests, and it is this: That whereas the empire of Babylon, with its capital city, was raised up of old, and endowed with power for the express purpose of being a scourge to the idolatrous nations by which it was surrounded, and was afterwards itself, in the height of its glory, destroyed for its transcendent wickedness; so also has a nation of the present era been raised up in like manner, as a scourge to the idolatrous Papal kingdoms of the present age, and is likewise, in its turn, to be destroyed, as its great prototype was, and for precisely the

same reason. Not a single proof is wanting to establish the correctness of this inference.

The first Babylon is described as by far the most beautiful and wonderful city of its day. In form it was nearly square, and in population the most reliable authorities place it at about two millions, singularly near that of Paris. In area it was much superior to Paris, the space enclosed by the walls being about equal to that which would be contained within a wall round Paris extended so as to include the outlying forts, thus affording room for a large extent of cultivated ground within the walls of Babylon, almost sufficient to supply grain enough for the necessities of the inhabitants in the event of a siege.

As the walls were 350 feet high, and 87 feet thick, the city was to all intents and purposes in those days impregnable, and when besieged by Cyrus, the Babylonian army took refuge within the city, and could not be tempted to hazard a pitched battle in the field, thus fulfilling the prediction that they would remain in their holds, and refuse to fight. Cyrus and his generals tried every stratagem to allure them out, but in vain, and as there was no possibility of taking the city by storm, he almost despaired of success. Meanwhile the sense of security within the walls was in every respect so great that with a powerful enemy outside whom they dare not face, the besieged spent their time in feasting and pleasure, and were so engaged when the conqueror entered.

How is such a city to fall? Let inspiration answer.

"A drought is upon her waters, and they shall be dried up." "I will dry up her sea, and make her springs dry." "I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men, and they shall sleep a perpetual sleep, and not wake."—*Jeremiah* l, 38; li, 36, 57.

"Thus saith the LORD to his anointed Cyrus, whose right hand I have holden to subdue nations before him, and I will loose the loins of kings to open before him the two-leaved gates, and the gates shall not be shut."—*Isaiah* xlv, 1.

Such were the seeming contradictory predictions of Jeremiah and Isaiah as to the manner of her fall, yet nothing could exceed the accuracy with which they were fulfilled. Nothing in those descriptions was put in for ornament, or for the sake of keeping. The river which flowed through the city was diverted in its course, so that its bed at the walls was easily fordable, the great brazen two-leaved gates constructed to bar the passage of the river, were left

wide open. The guards and soldiers were, for the most part, drunk and asleep, and by the entry of their enemies their sleep became perpetual. The king himself, with many of his princes, his lords, his wise men, and his rulers, rushing from their revels, met with instant death, and the fate of the city was at once decided.

This was the fall of Babylon, corresponding with the fall of Paris in 1871, and King William of Prussia was as much the instrument of God's vengeance on Paris as Cyrus was on Babylon. It may be said, why is it not corresponding with the fall of Paris in 1814 or 1815? and the answer is, because neither of them fulfilled the requirements of the true fall, which was to be attended with death, mourning, and famine in an extraordinary degree, and within one year; and because the true fall is, in the prophecy, bound up in the same era as the judgments on the Papacy, and because, as the city of Paris did not then possess her matchless beauty, and was not then perfected in strength by the digging of her moat, and the erection of her walls, and strong forts, she could not then fulfil many of the requirements of the prophecy which she now fulfils in the highest perfection.

There is a strange signification in the name Babylon, "*City of Confusion*," and surely no name could be so aptly given, and no other word could so comprehensively convey an idea of the state of Paris at the close of the siege by the Prussians, and indeed of the elements which have composed a large proportion of its population for the last eighty years, and for the last few years in particular, the upper and most of the middle classes now are Royalists, Imperialists, or Republicans, in nearly equal proportions, and the stratum of society below them is a seething cauldron of Internationalists, Communists, and Atheists, secretly armed, bloodthirsty as tigers, and ready to spring whenever the opportunity seems to offer, all the leaders of these several parties of all classes being alike supernaturally deprived of the power of conceiving any measure which will operate otherwise than in furtherance of the plan for their ruin.

It is not a little singular, too, that of late years a kind of instinctive idea should have arisen in many minds of the resemblance between Paris and Babylon—an idea the more striking as it is in no way connected with the thought of its exact correspondence with the symbol in the *Revelations*. The name has long since been adopted in this way by some authors, Sir Walter Scott, and others, and more recently it has become a settled and well-understood *sobriquet*, and one commonly used by the Ultra-

montanes. "What can I bring your majesty from Babylon?" was the inquiry of a Roman Catholic nobleman from the exiled Empress at Chislehurst. "Bring me a rose from the garden of the Tuileries," was the reply. The nobleman, some days afterwards re-appeared, and presented to her the Golden Rose, which had been given her by the Pope, and which had formed part of the altar decorations of the chapel at the Tuileries.

(f) Is fallen.—This word refers merely to the fall of Paris into the hands of the Prussians, and not to its final destruction.

The circumstances of the Fall are too recent and too well-known to need recapitulation here.

The greatness of the Fall can only be estimated by reference to the magnitude of the efforts formerly made to prevent the possibility of such a calamity. To that end no expense was spared—nothing was omitted that experience, science, and skill combined could suggest, and the city stood, the very perfection of majesty and strength, saying: "I sit a queen, and am no widow, and shall see no sorrow," verse 7; and if its warrior defenders had not been supernaturally stricken with fear and "become as women," its fortifications might have bade defiance to the efforts of the combined armies of Europe much less those of Germany only. How else could it happen that the besiegers could so perfectly invest Paris that not a man could pass their lines, while a comparatively small place like Sebastopol could not be completely invested by the united armies and fleets of England, France, Turkey, and Sardinia.

The fortifications of Paris, which were the work of many years to complete, and cost more than twenty millions sterling, consisted of a continued wall or rampart thirty-five feet high, surrounded by a ditch counterscarped with masonry and capable of being filled by the Seine to the depth of eight feet—with fifty gates, each forming a small citadel; secondly, a series of seventeen detached forts at a distance beyond the walls, and connected with each other by military roads. The circumference of the continued wall is 36,000 yards, or twenty and a half English miles, but as the salient and re-entering angles of the bastions make a considerable addition, the entire wall measures twenty-four miles. The breadth of the open space between the wall and the barriers varies, but averages about a mile. The seventeen outer forts, constituting the outer defence, embrace a circumference of fifty miles, their average distance from the centre of Paris being eight miles, from the barriers five miles, and from the wall three miles and a half. The armament of the walls and towers consists of no less than 20,000 heavy guns, that

of the fortresses 700 more. The forts were supposed to be able to keep an enemy at such a distance as to render a bombardment of the city impossible. It was also calculated that their great extent would compel an enemy to spread his force over a line of more than fifty miles intersected by woods and rivers, and expose him to be beaten by a much smaller army acting from the centre, and choosing its point of attack at pleasure.

How far all these human precautions were unavailing against the Divine Decree is now well known.

(g) Is fallen, is fallen. These words are repeated to give additional emphasis to an important announcement; to impress the mind with the unparalleled magnitude of the fall—a fall in which more than half a million of trained and armed men unwounded, of whom 170,000 were regular troops, and the remainder all well acquainted with military service, surrendered in a body, after fulfilling in the strictest manner the requirements of the prophecy, which declared that they should become as women, and remain in their holds refusing to fight; and this was the climax to a series of victories obtained with unexampled celerity, and which laid France helpless at the feet of Germany, and had placed in the hands of Prussia and her allies previously, within a few months only, no less than 120 eagles and standards, 2,400 field guns, 4,000 fortress guns, 11,669 officers, and 363,326 men—all supposed to be veteran soldiers, and who, on their capture, had been actually removed into Germany, in addition to 84,000 driven into Switzerland, and 6,000 into Belgium, who remained interned in those countries respectively.

Where is the pre-historic record which discloses such a fall? Where then was the tradition of Napoleon's Old Guard, which was supposed to attach to the army also—"The Guard dies, but never surrenders?" The army of 1870 belied and extinguished that tradition well and for ever. It did not die, and it did surrender—as one man.

An extraordinary coincidence must here be pressed into the service. When the Commune desired to demolish the Vendôme Column in pieces, Abadie, the engineer charged by the Commune with the duty of its destruction, and who was himself "the type of destructive enthusiasm," indignantly refused, and declared "that it should fall in one crushing, tremendous mass, TO TYPEIFY THE FALL OF MILITARY GLORY IN FRANCE, and throughout the world, AND THE EXTINCTION FOR EVER OF THE FRENCH EMPIRE." Prophetic words, whose truth will shortly, as regards France, become mani-

fest. That monument was intended as a perpetual record of France's glory (P), and when her greatness crumbled into dust the fall of its monument was a fitting accompaniment. Like France's glory, "it fell in one crushing, tremendous mass," and like France, it now lies in the dust, beyond all human power ever to be raised. The supreme permission under which it was built—and fell—is withheld as to its restoration, and will never be given, and like Paris, the column waits, in the partial ruin of its fall, to perish finally in the impending display of maniacal destructiveness which may at any moment commence, and the time of which cannot be far distant.

(h) Devils. The inhabitants of the fallen city must indeed become something marvellous in wickedness to merit the appellation of devils.

Assuming Paris to be the fallen city, did the inhabitants immediately after its fall do anything to identify themselves with such a description? The answer must be in the affirmative.

There was for some time scarcely a trace of humanity, or a faculty of correct reasoning left among them. All those qualities were suddenly supplanted by certain attributes usually supposed to belong to devils. Without sense, reason, or object, the Communist and Internationalist wretches, who had only just been saved from death by starvation, turned on their Government, drove its troops from the city, which, in the hands of its new possessors, immediately became converted into a Pandemonium. Their calmness was the calmness of devils; their most harmless moments were devoted to desecrating places of worship, and preparing them for the flames, to melting down vessels of silver and gold which had been set apart for religious service, and to ransacking palaces, and destroying priceless works of art; but their greatest perfection as devils was manifest when men, women, and children were engaged vieing with each other in scenes such as nowhere had a parallel before since the creation of the world. The men and women not only fought like fiends against the Government, but they satiated their thirst for blood by an indiscriminate slaughter of friends, non-combatants and priests, as well as foes—every head appearing at a window became immediately a target for a bullet—priests and nuns were murdered wholesale. The insurgents in many instances stripped and mutilated the dead, even disentombing dead who had been some time buried, and assisted by their children, amid the terrors of the most dreadful bombardment on record, they by thousands made such frantic attempts to burn the

whole city as only those possessed with the devil could make, and as only an almost fireproof city could withstand.

The facts are too well attested to be questioned, and too recent to require more than a few brief extracts from records made at the time, to substantiate the truth of what has just been alleged, and to show that the picture is not too highly coloured.

In reviewing the conduct of the Communists or Internationalists there is scarcely found a trace of right feeling, of correct judgment, good faith, justice, or mercy. Just the reverse: a look of universal hatred and destructiveness sat on every face of man, woman, and child—old and young; they were no longer human but fiends in human form. The men secretly fired on each other—they slaughtered noncombatants and prisoners wholesale. Women and children have been known in great extremity to assist in the defence of a city besieged by a foreign enemy, but here the women and children were observed to go from house to house in parties of two or three, seeking as it was believed charity from the inmates, but it was found out later that all were supplied with small glass balls of petroleum, which being thrown into the ground floors and cellars of the houses soon set them in flames, and this was done with a regularity and a system which showed too plainly that the whole scheme must have been carefully prepared beforehand by the leading spirits of the revolution.

Some of the reports, showing the women's share in the tumult, run as follows: "The women are said to be perfectly furious, and executions are constantly taking place, many of the persons shot being females." Again—"Many women and children have been executed around the Luxembourg, having been convicted of firing on soldiers; thirteen women caught in the act of spreading petroleum have been executed at one time in the Place Vendome." Again—"In the Parc Monceau they are shooting many people, among them are women, and boys of from fifteen to eighteen years of age; *the women were worse than the men*, and they were not spared either, for it was *they who set fire to almost all the quarters.*"

Again—"On Sunday an old woman seventy-nine years of age was arrested as she was about to set fire to the Louvre, and executed on the spot.

(i) The "hold" here means the place of security and resort where, as a centre, foul spirits would congregate. The foul spirits are the Atheist, Communist, and International inhabitants of this hold, with their horrible actions, which the law now is, and will remain, too feeble to check effectually. The "foul spirits" will

therefore enjoy comparative security to lay their plans now, and to practice their enormities as the occasions may arise.

(j) Paris will also be the "cage" in which the foul spirits are by an irresistible impulse, without personal restraint, detained; and from which their poisonous doctrines, symbolized as "foul and hateful birds," will be disseminated over the world. The city will therefore, with certainty, as long as it is spared, never cease to be the principal "hold" and the "cage" of these infatuated fiends.

If it be said that all this loses its value because it is merely the speculative application of a theory to certain facts which have already occurred, and if it were the true meaning it might have been understood before the actual occurrence, and could not possibly have been concealed, the answer is that it was so understood and expressed in no dubious terms, of which the following extract from a pamphlet which the author published April 24th, 1871, is a proof.

"The city will on its fall become inhabited by men whose *revoltingly inhuman conduct*, and whose *opinions and doctrines* are so *outrageous to civilisation*, that they are not termed men but devils, propagators of lies and *monstrous ideas subversive of all order and government*."

Such a sentence would seem to have been written after the outbreak instead of before it, and if it had been written afterwards it could scarcely have been more correct.

Verse 3.—For all nations (*k*) have drunk of the wine of the wrath (*l*) of her fornication, and the kings of the earth (*m*) have committed fornication with her, and the merchants of the earth (*n*) are waxed rich through the abundance of her delicacies.

(*k*) All nations.—As the prophecies of the previous chapter relate to the Western Roman earth, and as this chapter is a minor incident connected therewith, the term all nations may be correctly limited to nations of Western Europe only. The like limitation will apply to the term "kings of the earth," here and in verse 9, and "merchants of the earth" in verse 11, but the term "merchants" properly receives a much more general signification in verses 15, 17, and 19.

(*l*) Of the wrath.—If these words had been omitted the phrase would have seemed to mean that all nations had shared with the nation or city, now about to be destroyed, in her punishment, but it is not so. As it stands it bears a widely different construction, viz., that all nations have been punished by her, that is, have drunk

of the wine of her Atheistic wrath; referring no doubt to the period when France was the executioner of God's wrath in the quarter of a century ending in 1815.

(m) "Kings of the earth." The doomed country and city are not alone in their departure from the True Faith, for the kings of the Western Roman earth, and their subjects, have been guilty of the same crime, although not to the same extent.

They also have oppressed the True Faith and supported the Papacy or its *image*, like France—such support being termed fornication, a name similarly applied by most of the prophets, and very frequently so used throughout the Scriptures, especially with reference to Jewish cities and the Jewish nation.

(n) "Merchants of the earth," in allusion to the world-wide renown of the varied manufactures and productions of the city, which are important sources of her commerce with other countries.

COMMENTARY ON CHAPTER XVIII CONTINUED.

SECTION II.

THE ANNOUNCEMENT BY THE VOICE FROM HEAVEN.

VERSES 4 TO 8 INCLUSIVE.

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COMMENTARY ON CHAPTER XVIII CONTINUED.

SECTION II.

THE ANNOUNCEMENT OF THE VOICE FROM HEAVEN.

VERSES 4 TO 8 INCLUSIVE.

Verse 4. And I heard another voice (*o*) from heaven (*p*) saying, come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

(*o*) "Another voice." The announcement by the angel of the first verse is complete, occupying the second and third verses only, and a voice from heaven now informs St. John as to certain further details of the facts summarized in those two verses, the particulars of which details seem to end with the 20th verse.

(*p*) "From heaven." There are two things here to be observed, first, that at some period immediately before the judgment is finally executed, a public warning will be given to afford believers an opportunity to leave the doomed city and escape; and secondly, that the voice from heaven will emanate from the true church, and from nations possessing the true religion. If this conclusion be correct, it is probable that there will be no warning voice from the Roman Catholic states of Europe, nor from the Gallican, Anglican, and Old Catholic Church.

Some such warning was given by the representative of the English Government at Paris, on the accession of the Commune to power, and it was said to have been three times repeated. It was shortly afterwards computed by the *Temps* that about 500,000 persons had left the city, many of whom would doubtless be the "people" to whom this verse applies, and very few would be Internationalists, as they were then in possession and power, and elated at their success, hoping speedily to establish their own form of Government. Paris was to them a "cage," and will remain their "hold," in which they will stay as if spell bound until the final act of vengeance overtakes them there.

A similar and more decided warning may be expected from Protestant nations, and from the Protestant pulpit just previously to the next outbreak, or to each of them if there should be two more.

Verse 5. For her sins (*q*) have reached unto heaven, and God hath remembered (*r*) her iniquities.

(*q*) Her sins. Great national sins as well as those of individuals.

The career of France has been one of continued oppression of her people, persecution of the true church, injustice and violence towards neighbouring nations, and perpetual bloodshedding. The accumulated mass of such crimes is said to reach even to heaven.

The reign of every one of her sixty-six kings partook more or less of this character. Oppression and war were the rule, and on the question of religion, the attachment of the court to the Papacy was so strong and continuous that France has long been styled "the eldest son of the church," a term often applied, if not originally bestowed by a Pope; it has also been applied to the present exiled Emperor Napoleon, as the head of the French empire.

No nation has rendered the Papacy such eminent service, and though she has had imitators, none has so signalled herself in the treacherous massacre of Protestants, of which that of St. Bartholomew bears the palm.

The historian of France would fain quench the recollection of such portions of her history, but slaughters of Protestants have been so continuous that there is scarcely a single reign which does not contribute its quota of them, and if their history were not largely suppressed, that of France would be banished as too horrible for perusal.

The brand of Cain seems to have been on France from her infancy as a nation—her hand has always been against every man's. Like Babylon, she has been "the hammer of the whole earth"—*Jeremiah* 1, 23; and as if to prevent the possibility of a mistake as to the applicability of this symbol to her, the first prince of France, Charles Martel, was surnamed the Hammer or the Hammerer. The base son of a Mayor of the Palace, he, as successor to that office, had sufficient influence, through his exterminating victories over the Saracens, to assume the title of Prince of the French, laying the foundation of the second race of kings in his son Pepin the Short, who taking advantage of his position as Prince and Mayor, deposed the King Chilperic IV, the last of "the Merovingian race so notorious for murders, poisons, treasons, and parricides," and became the first king of the second race. Charles and Pepin each shed the blood of millions in their wars, and Charlemagne, the

son and successor of the latter, was supposed to have added not less than twenty millions to their total.

France's career of blood was continued for centuries almost without intermission, until finally was committed to her, that is to Infidel, not Papal France (for at this time the transformation was effected), the carrying out of a great work—the execution of the first great part of God's retributive vengeance on the Papal kingdoms, from 1789 to 1815, when so large a portion of Europe was desolated, and so many millions perished. The most moderate computation places the numbers at only six millions, but how far such an estimate is below the truth, may be judged from the fact that from 1792 to 1795 the Revolutionary Government of France brought into the field 1,788,000 soldiers of whom not less than 800,000 perished in the service and in battle. In another period, comprising the years 1812 and 1813, France raised, by extraordinary conscriptions, on her own soil alone, 1,280,000 men, and from other countries under her sway 700,000, making a total in two years only of 1,980,000. "Of 1,260,000 raised in 1813, there remained in 1814, to defend the soil of France, but 100,000 besides the Guard." *La Presse* estimates the total number of men levied for the army of France between the 24th June, 1791, and the 15th November, 1813, at 4,556,000, of whom 2,476,000 were raised by conscription under Napoleon; and if the generally victorious army lost, according to their own showing, four and a half millions of combatants, the losses of the vanquished must have been nearly twice as great, or nine millions more, to which may be added three to four millions more, to represent the mortality among non-combatants from that famine, disease, and murder which always followed in the wake of the destructive and remorseless creatures composing the French armies.

Verily, both as Papal and Infidel, her sins of murder have reached unto heaven, and must, without doubt, be punished in this world, if there is any truth in the doctrine of Divine retribution.

(r) God hath remembered. A figure of speech sometimes used in the Scriptures when atrocious wickedness has so long a career of prosperity that the suspended law of retribution, and of punishment for sin in this life seems to have been abrogated, instead of remaining in abeyance only.

France has, for many years, been blessed with a national prosperity which seemed to say that her past career of crime had been condoned or forgotten, but in the end a sudden and

overwhelming calamity brings to mind that her prosperity has been the season during which her capital has been adorned and strengthened, merely to answer the requirements of the inspired description to be found in this chapter. Her crimes have never been lost sight of, and if her punishment has been deferred it has been so only to fall ultimately with more crushing effect as the time arrives for her iniquities to be remembered and requited.

Verse 6. Reward her (*s*) even as she rewarded (*t*) you, and double unto her (*u*) double according to her works: in the cup which she hath filled fill to her double.

(*s*) Reward her. This expression most powerfully inculcates the doctrine of Divine retribution which, in this instance, receives a practical illustration on a large scale. A portion of the city's punishment is to be the reward for the past bloodthirsty oppression of which she has been the head and centre, and it is in this expression, and in the remainder of the sentence also, that the instruments of her punishments are prefigured. Her punishment is to come from some of those nationalities whom she had formerly most grievously oppressed and so cruelly used at the end of the last and the beginning of the present century, and among these none had less mercy shown them than Prussia and her present Bavarian and Saxon allies.

For a time it seemed as if Napoleon the First was about to blot the kingdom of Prussia for ever out of the list of European nationalities. It was totally dismembered, as if for that purpose, but second thoughts induced its conqueror to restore a limited portion of Prussian territory to its sovereign, small in extent compared with what it had been, but still so large that Napoleon afterwards, in reviewing what he had done, "wondered how he could have been such a fool as to leave Prussia so large."

His gift of Prussia's continued existence as a kingdom was accompanied by the occupation of the country by 150,000 of his troops to keep it in subjection, and these it had to support for eighteen months, as well as to submit to all those other extortions and oppressions for which the French army was everywhere so famous. To such military oppressions there was little limit in France itself, but out of it the French army was everywhere a band of marauding thieves, incendiaries, and murderers. Nor was this grievous occupation all. It was accompanied by the total annihilation of commerce, and added to this, the ruthless conqueror levied and carried away, in 1807, no less than

twelve and a half millions (English) of money, so that the prostration and ruin of the country can be better imagined than described.

The treatment of Bavaria and Saxony was somewhat similar, and was in strict keeping with the ordinary practice of the French armies. No pen can do justice to the picture of desolation left in their wake when they passed through those countries—hundreds of square miles being left with all produce destroyed, and without an available shelter for the inhabitants.

The state to which a portion of Germany was reduced at this time by its French invaders, will be best understood after perusing the narratives of eye-witnesses, whose language is re-produced from Mr. Frere's book.

A Relief Committee "have represented that never has the annals of every kind of misery been so great—so inconceivably great; the many dreadful conflicts which have taken place in Germany have produced sufferings almost unexampled in the annals of history. Villages burnt, cities pillaged, whole principalities desolated; Saxony, which has been denominated the nursery cradle of the Reformation, has suffered more than any other place. It is stated that in the tremendous days of the 26th and 27th August, 1813, ten villages in the immediate environs of Dresden were burnt, and a far greater number in the later conflicts, and during the siege in October and November many houses were demolished merely for the purpose of fuel, so that in that district alone sixty villages were completely destroyed, and not fewer than one hundred and sixty deprived of nearly all the means of subsistence, being destitute of cattle, implements of agriculture, and seed corn."

"Napoleon had, in the last days of September, ordered all the cattle to be driven off, and in fact organised a regular system of pillage. The natural consequence was that amidst all these horrors and privations a malignant disease spread in all directions, so that of 36,000 inhabitants of the district which was the immediate seat of the war, 10,000 were affected with infectious fevers, and 6,000 had already (February, 1814) fallen victims to their direful effects."

"No imagination is sufficiently lively to conceive the miseries spread everywhere by the flying French army on their retreat."

"The nearer they approached the borders of Germany, the more furious their excesses, the more relaxed their discipline. The consequences may be easily imagined. There is no need of a guide to find the road from Leipsic to Frankfort. On both

sides of this long road of blood all lies wildly mixed—broken carriages, clothing of all kinds, fallen horses, and dead soldiers; most of the houses in the villages and suburbs on this road have not only been entirely plundered, but deprived of all their timber, and reduced to shells. Already a whole month has elapsed since those days of terror, and yet no human being, no domestic animal, no poultry, nay, not even a sparrow, was to be met with, only ravens in abundance feeding on corpses were seen."

"Between Toplitz and Dresden 500,000 men were encamped for three months. Preissen, Kulm, Arbesan, Nollendorf, and several other villages in the valley in which Vandamme was defeated, are all burnt to the ground:"

"From Nollendorf, across the Reisin Geberge to Peterswalda, not a village is standing. Fifteen or twenty hamlets through which the road passes to Dresden are fired and gutted. From Toplitz to Dresden, a distance of seventy English miles, once fertile and populous, not a single village remains."

"From the frontiers of Saxony to the capital, the eye is presented with one wide waste of plain, littered with straw, and dotted with the numerous bodies of horses. The small towns and villages on every side of Dresden are level with the ground. The fields are totally uncultivated."

"The plains round Leipsic had the appearance of straw yards strewn with the carcasses of man and beast."

Lest it might be thought that such ruin was exceptional in the wake of French armies, an extract shall be given from the Duke de Belleisle's fiendish instructions to the French Field Marshal at the head of the army, on the occasion of a former invasion. These instructions were found among captured papers after the battle of Minden, and their testimony is valuable as showing the Satanic method of French warfare at an earlier period than that just referred to. Spain and Portugal can testify what it was in their country to 1814, and Mexico what it was when that country was invaded a few years ago.

"You must, at any rate, consume all sorts of subsistence on the Higher Lippe, Paderborn, and Warsburg. You must destroy everything which you cannot consume, so as to make a desert of all Westphalia, from Lipstadt and Munster as far as the Rhine on one hand, and on the other from the Higher Lippe and Paderborn as far as Cassel."

"You know the necessity of consuming or destroying as far as is possible all the subsistence, especially the forage, betwixt

the Weser and the Rhine on the one hand, and on the other betwixt the Lippe, the Bishopric of Paderborn, the Dymel, the Fulda, and the Nerra, and so to make a desert of Westphalia and Hesse."

"The question now is, what place you shall think most proper for accomplishing in the quickest and surest manner our great purpose, which must be to consume, carry off, or destroy all the forage and subsistence of the country which we cannot keep possession of? The upper part of the Lippe and the country of Paderborn are the most plentiful, they must, therefore, be *eat to the very roots*."

With such recollections revived, the marvel is that Germany has shown to France one-half the consideration she has done.

(t) Rewarded you. A most singular expression, and one respecting which that cautious writer, Dean Alford, ventures to say that "the latter repaid is used, not in its strict propriety," as if an inspired writer could possibly make a mistake. Such a commentary cannot be too strongly condemned.

If this verse stood alone its Divine origin would be at once apparent, for such concentrations of history and foresight cannot be human, and are only to be found in inspired writings. The word "rewarded" here contains in itself a little volume of history, while it is also a clenching argument in favour of the doctrine of Divine retribution so often referred to here. It states that the sufferings of Prussia at the hands of France, just referred to, were the *reward*, or repayment in kind to Prussia of grievous national wrongs previously inflicted by her on some other country or countries. The retribution of Providence for some great act of injustice and spoliation which she had previously committed.

Of such crimes most countries, perhaps all have been more or less guilty, and Prussia is no exception. A recital of one gross act of her national bad faith and oppression must here suffice, and it is probably the one which had a great share in drawing down the expiatory vengeance inflicted by the French.

In it Prussia has the credit of conceiving a plan for the dismemberment of a kingdom. She profits largely when her plan is carried into effect. Twelve years afterwards, in 1805, she is herself *rewarded* by the dismemberment which is referred to in the passage, "even as she *rewarded* you." Sixty-five years later finds her repaying this reward with interest, *rewarding* and filling the cup of retribution of France double. The following details will make the first portion of this summary more intelligible.

In 1764 the King of Prussia signed a declaration "that he had no claims, formed no pretensions to Poland, or any part thereof; that he renounced all claims on that kingdom, either as King of Prussia, Elector of Brandenburg, or Duke of Pomerania."

In the same instrument he guarantees in the most solemn manner the territories and rights of Poland against every power whatever.

In the face of this solemn renunciation he seven years afterwards entered Great Poland, and carried off from that province and neighbourhood no less than 12,000 families. On the 29th October in the same year, 1771, he published an edict commanding every person, under the severest penalties for non-compliance, to supply forage, provisions, horses, &c., for his troops for money worth exactly one-third its nominal value, and with this base money he bought up corn and forage enough to supply his army for two years, and to stock magazines in the country itself, where the inhabitants were forced to re-purchase corn for their daily subsistence, at an advanced price, and with good money, his commissaires refusing to take the same coin they had paid. At the lowest calculation he gained by this manœuvre seven millions of dollars. Having stripped the country of money and provisions, his next attempt was to thin it still more of its inhabitants to people his own dominions, and for this purpose he devised a new contribution: every town and village was obliged to furnish a certain quota of marriageable girls, the parents to give, as a portion, a feather-bed, four pillows, a cow, two pigs, and three ducats in gold. Some were bound hand and foot, and carried away like criminals. His exactions from the abbeys, convents, cathedrals, and nobles were so heavy, and exceeded at last their abilities so much, that the priests abandoned their churches and the nobles their land; and these exactions continued with unabated rigour from 1771 to the time the treaty of partition of Poland was declared, and possession formally taken.

It appears that in 1772 the King of Prussia, the Emperor of Austria, and the Empress of Russia had entered into an alliance to dismember the kingdom of Poland, and divide it among themselves. The trio forced the Poles to call a Diet, and threatened them that if they did not consent unanimously to the partition the whole kingdom should be laid under military execution, and treated as a conquered state, and under a threat of deposition and imprisonment, the king signed the renunciation they required.

The ultimate ratification of this infamous piece of business was

not obtained from the Diet until about September, 1793, when, after many threats from Prussia and Russia, the Russians at length surrounded the castle in which the Diet was convened with two battalions of grenadiers, with cannon, and detained the members prisoner until they had given the required ratification.

The document shall speak for itself; it runs as follows :

"Contrary to the faith of treaties most sacredly observed on their part, as well as to that of the treaty recently entered into with his Majesty the King of Prussia, and at his own desire in the year 1790, whereby the independence and the integrity of Poland were guaranteed in the most solemn manner; that, being deprived of free will, surrounded at the moment of the present act by an armed foreign force, and threatened with a further invasion of the Prussian troops, they are forced to commission and authorize a deputation appointed to treat with the said king to sign the treaty, such as it was planned and amended under the mediation of the Russian ambassador."

For the wrong done to Poland, Prussia was rewarded by France in 1805, and in 1870 the time arrived for Prussia to fulfil the command contained in this verse by rewarding France even as France once rewarded Prussia.

Whatever devastation and injuries then this city (a term here synonymous with France) has inflicted on certain other nations are to be repaid to her by those countries in the same kind, and double in severity, "double unto her double according to her works."

It follows, therefore, that the principal instruments in this retribution are some nations whom France has formerly been divinely commissioned to punish for some grievous injustice towards another country.

Prussia, before referred to, is not alone in fulfilling such requirements, and looking to the fact that Austria and Russia both separately, like Prussia, guaranteed the integrity of Poland. The Empress Queen of Hungary, in January, 1771, writing with her own hand to the King of Poland "That her friendship for him and the republic was firm and unalterable; that she had never entertained a thought of seizing any part of his dominions, nor would even suffer any other power to do it."

The Empress of Russia, in 1764, also transmitted to the court at Warsaw an act of renunciation, signed by herself, and sealed with the seal of the empire, whereby she repudiated "any claim to any portion of Poland, or the Duchy of Lithuania, and guaranteed to that kingdom and duchy all the lands, territories, and

districts which they then ought to possess or did actually possess, and would for ever maintain the kingdom and duchy in the full and free enjoyment thereof against all attempts to dispossess them at any time or on any pretext." And both broke their faith to Poland, and joined Prussia in dismembering her and appropriating her territory; and as both were "rewarded" by France, like Prussia, for their treachery and cruelty, so now it is strongly probable that they are, like Prussia, referred to in this verse, and are the nations to which the country of France (not Paris) will principally owe the dissolution now impending.

Looking also to the manner in which the prophecies against the city of Babylon were fulfilled, and the agency employed, and the repetition of the siege of that city, there is a considerable amount of probability that Paris will also be a second time besieged by the German armies, and will a second time fall like her prototype with an accession of severe punishment.

If it be also taken into account that Austria is one of the ten kingdoms of Western Europe to be scourged for its attachment to Rome, its share in the operations against France will, unlike the successes of Germany, be nearly as ruinous to Austria itself as to France.

Reasoning from similarly disclosed premises, it would seem that Russia will be far more successful, and will double unto the territory of France double for that tremendous and widespread desolation which France inflicted on her in the great campaign of 1812.

Italy, Spain, and Portugal seem to be referred to in the latter part of the verse, which is somewhat detached from and independent of the first part, and although they are, like Austria, numbered among the ten kingdoms, they may also take a less important and a less profitable part in wrecking their old and implacable foe, until she completely answers to the graphic description of her by the prophet: "Her cities are a desolation, a dry land, and a wilderness; a land wherein no man dwelleth, neither doth any son of man pass thereby.—*Jeremiah li, 43.*

(u) The city is spoken of in this verse as the representative of the country of which it is the capital, and as the inflictor of the injuries now about to be avenged, "even as she rewarded you," and by a coincidence such as no other city furnishes, Paris is often used as synonymous with France. So much is this the case, and so well is the peculiarity understood, that it is said "the history of Paris is, to a considerable degree, the history of France, so much has this

city concentrated in itself all the vital action of France. The preponderance of Paris over all France, not only in a political sense, but in literature, arts, customs, &c., is immense."

An American author, speaking twenty years ago of what France was previous to the Revolution, says: "The king is the state, the state is Paris, Paris is France, and France aims to be Europe."

Verse 7. How much she hath glorified herself (*v*), and lived deliciously (*w*), so much torment and sorrow give her; for she saith in her heart, I sit a queen (*x*), and am no widow (*y*), and shall see no sorrow.

(*v*) Glorified herself. The praise of France, and of her beautiful capital—the bravery of her armies—her military renown, perpetually kept before the Parisian, and feeding his vanity—in the Arch of Triumph—in the Vendome Column—in the Versailles Gallery of Battles—and in the trophies of victories which the Chapel of the Invalides displays, are all so many different themes on which he never tires of expatiating—they are the Alpha and Omega of his discourse.

The inhabitants of no other nation pour forth such a flood of glorification of their country and capital. The egotism expressed in the motto which the Frenchmen chose for their national palace has never been exceeded by the men of any other nation: "Earth hath no nation like the French; no nation a city like Paris, or a king like Louis."

(*w*) Deliciously. Surrounded by and enjoying every luxury and pleasure.

The Parisian appetite has long been palled in the enjoyment of ordinary food, and anxious search has been made for new luxuries to gratify the palate; these luxuries were sought for and found in the flesh of animals by common consent rejected as unclean, and unfit for human food, such as horses, frogs, snails, and other loathsome creatures; therefore, for this, among other things, saith the text, "so much torment and sorrow give her." This was fulfilled when the city, revelling in every luxury, in the autumn of 1870, was four months later reduced to the extremities of famine, and to the necessity of eating first the dogs, cats, and horses, and then the flesh of camels, elephants, monkeys, and other wild beasts from the zoological gardens, until at last refuse bones, softened in a digester, whale oil, tallow grease, rats, mice, and other vermin became luxuries beyond the power of money to purchase, and on the surrender of the city the stock of everything which could be

pressed into service as food, or used as a substitute for food, would not furnish famine rations for a single day longer.

(x) Sit a queen. Like Babylon, she calls herself the "Queen of cities;" she trumpets forth to all the world, on the face of one of her most costly public buildings, that "earth hath no city like Paris." She also calls herself "the capital of civilized Europe." One author describes her beauty and pride in one sentence, "the beautiful boulevards which adorn the proud city that lifteth her head on high, and saith, I am, and there is none other like me." She is in short, by common consent, "unequalled for the magnificence and extent of her public buildings."

(y) "Am no widow, and shall see no sorrow." By the term "widow" is implied that there is no probability of her fall. Every trace of weakness in Paris as a fortress, which past experience had disclosed, had been removed; fortifications of such a stupendous character as only the resources of a rich and powerful empire could raise, frowned on every side, and Paris sat, according to human calculation, the perfection of strength—the idea of her fall and widowhood was a thing to be laughed to scorn—she could never, never "see sorrow"—the thing was impossible; she sat in the spring of 1870 in the pride of her strength and magnificence, waiting to fulfil her destiny, of the greatness of which she has so often boasted. No nation but France talks of destiny; no nation of modern times except France has had a "man of destiny." In the mind of a Frenchman there was always a destiny of perpetual greatness in store for France and her capital—a destiny far different from that recorded as her lot by the prophets twenty-five centuries ago.

Verse 8. Therefore shall her plagues come in one day (z), death (a), and mourning (b), and famine (c); and she shall be utterly burned (d) with fire, for strong is the LORD God who judgeth her.

(z) One day. This word day is neither to be understood as a natural day of twenty-four hours, nor yet as the day of the first chapter of *Genesis*, but as a prophetic day, the equivalent of a year. It is as much a defined and ascertainable period of time as it is when elsewhere used in a prophetic sense, and there seems nothing whatever to warrant any other conclusion than that it represents the ordinary year of 365 days.

That it is not a day of twenty-four hours is too obvious to need an attempt at refutation; and as regards its correspondence with

one of the six days spoken of in the first chapter of *Genesis*, they were God's days, when there was neither man to measure time, nor solar or other system to measure by. The first of them was an illimitable space, springing as it were out of the pre-existent eternity immediately on the creation of the first atom of the world. A space during which the earth and water were created co-existent together in one shapeless mass of seeming confusion "without form," and darkness or evening covered the face of the deep, and during which the materials which form the first series only of primary or azoic rocks were becoming consolidated—a process continued while that long period of darkness was gradually terminating and becoming lost in the light which was dawning on the wide waste of void, and steamy waters, and the period was no longer azoic, for the Spirit of God moved on the face of the waters, or incubated life there, even before the creation of light, or contemporary with its dawning; all this space, equivalent to myriads of years, formed the first period of time recorded, which the BEING inhabiting eternity and illimitable space was pleased, in compassion to our comprehension, to call a day. His day, not man's; His Monday, not his day of rest. He says that this "evening," this long period of darkness, and this morning or dawn of created light (not sun light), of the duration of each of which geology alone and not Scripture gives us a faint idea, for the mind fails to conceive its extent, was the first day—a day not dependent on sunrise or sunset, for the other orbs of heaven were not made, or at all events, their present relationship to the earth did not exist until the fourth day, but a period of time, the extent of which it does not concern men to know with any amount of precision, because its commencement and extent are among the things beyond his comprehension, and it is, therefore, simply called in the Scriptures a day, but by man, although not with exact truth, the azoic period; and so GOD measures the remaining five days or periods of time, not by sunrise or sunset, but by periods of his own of the duration of which Scripture is not intended to teach the extent, but geology, the handmaid of Scripture and *confirmer of its truth*, is alone the evidence.

Time can only be said to have begun to run when man was created, at the close of the sixth day. It is only then that man's measurement of his speck of eternity commences, and whenever he ceases to exist on the earth time ceases also as regards him, and eternity, boundless in its future, again resumes its sway.

There are hundreds of scholars—graduates of universities, who

believe either that the first chapter of *Genesis* is a fiction, or that it is an old human guess at the history of creation, made at a time when it was not suspected that its truth or falsehood could ever be satisfactorily tested, but the fallacy of which, as they suppose, is now demonstrated by geology.

They assume that the day there spoken of was a day of twenty-four hours, involving also the assumption that the orbs of heaven were themselves sources of light already existing and moving in their orbits on the first day of creation, precisely as now (although the Bible expressly states that they were not created until the fourth day, or period of time), and that instead of the CREATOR inhabiting eternity and infinite space, or being equally present at the same time all round this earth, and at myriads of other worlds also, he was located in the Garden of Eden, where the days, as measured by sunlight, would be about thirteen hours long; and not near the poles, where the length of a day or night, from visible sunrise to sunset, or *vice versa*, would rather upset their calculations; but such views exist in the minds of such men only, and are neither found nor suggested by any passage of Scripture. The idea there is that darkness first existed, and that a *created*, and not a borrowed light, came into existence independent of the sun, and that the long period of its gradual separation from the pre-existent darkness formed the morning of the first day, and that similar long periods of darkness and light succeeded each other until the fourth day or period, when the heavenly bodies were arranged in their present order and orbits, and such of them as were centres of systems were invested with this light, and their precise relationships to this earth, as limiting signs, seasons, days, and years, was determined. If the Scripture says that the sun, moon, and stars were created and appointed to certain offices on the fourth day, who shall presume to say that it was on the first, and if it is there stated that an evening and a morning formed the first day, long before the creation of the sun, who shall limit that day to twenty-four hours.

It may then be safely assumed that it is not such a day as one of the six, spoken of in the first chapter of *Genesis*, but a prophetic day, of the same length precisely as those referred to and used to represent years in *Daniel* viii, 14; xii, 11 and 12; and *Revelations* ii, 10; xi, 3, 9, and 11; and xii, 6; and elsewhere similarly.

(a) Death. This expression seems to point to a pestilence, but it doubtless refers to an excessive mortality from extraordinary causes, and as such it was strikingly applicable to Paris. The

average annual mortality of the city is about 40,000, but owing to the prevalence of an epidemic of small-pox, and more especially to the privations endured at the end of the year, it rose in 1870 to 73,581, and in consequence of the siege and famine it rose in 1871 to no less than 99,945; in round numbers the excess over the average mortality among the civil population, from Michaelmas, 1870, to Michaelmas, 1871, was about 68,000, or more than four times the mortality caused in London by the great visitation of cholera in 1849.

The numbers just quoted do not include the losses in the army during the siege of the Prussians, and of citizen soldiers and Communists during the second siege by the Republic, of whom no record could possibly be kept, but their numbers might reasonably be estimated at 100,000 in the aggregate, of whom it was supposed that at least 30,000 lay dead in the streets at one time, on the entry of the Versailles troops, besides the vast numbers of corpses which had just before been hastily buried a few inches deep. A year's mortality so immense, so unprecedented in modern times, was indeed fitly expressed in the one concise word—"death."

(b) Mourning. The mourning of a city situated as Paris was can be imagined but not described. To the humiliation of her fall, and the irretrievable loss of her proud position, and of her commerce; to the wide-spread devastation around; to the capture of 35,000 Communist citizens, who had only death or deportation to hope for, was added the loss of 200,000 human lives, besides a far greater number of all classes wounded, an almost overwhelming aggregate of misfortunes, which must have filled every house with inexpressible anguish and mourning.

(c) Famine. The wildest dreamer could never imagine that famine could suddenly have overtaken Paris exclusively, in the nineteenth century. The possibility of isolating her from the inexhaustible supplies which her fertile country, and the markets of the world could furnish and her riches purchase, and which were never within more than an hour's journey from her walls, would in the autumn of 1870 have seemed too preposterous an idea to merit a second thought, yet within four months the city experienced famine in its direst form, life was sustained on the most loathsome food, and it was only when even that failed, and there was no longer a single meal left for its starving population, that the defence of the city terminated, and its gaunt inhabitants opened their gates to admit the plenty which almost choked the approaches.

(d) Utterly burned. At first sight it seems as if the utter

burning was to be complete in the same day (or year) as the death, mourning, and famine, and this led to the conclusion expressed in 1870, that the entire events of the eighth verse would occur within one year, and that by April, 1872, "contrary as it may be to all human probability, so great riches will have come to nought;" this interpretation proved erroneous as to the immediate completeness of the destruction only, and on a more minute examination of the verse it is seen that the sentence, "and she shall be utterly burned with fire," is somewhat disconnected from the previous portion of the verse, and should be so understood, and may be read without incurring the penalties of *Revelations* xxii, 18, as if written—and she shall *finally* be utterly burned with fire, the original sentence being qualified to that extent by the contents of the succeeding verses, and justifying the conclusion, precisely as in the case of a devise by will to a man, and to his heirs, which seems an absolute gift, but if the will proceeds to express that it is upon trust for the use of other parties, it becomes evident that what at first seemed an absolute devise is no longer so, but is qualified to any extent by the succeeding provisions.

A precisely similar mode of expression is also found in a certain class of deeds; from all which it follows that the form of the reading in Scripture is not strange, but is one in rather common use, and one which should have been here understood from the tenor of the succeeding verses. It will therefore be borne in mind that the sentence in question is qualified by something to follow, to be gathered from the study of the tenth, the seventeenth, and the nineteenth verses.

COMMENTARY ON CHAPTER XVIII CONTINUED.

SECTION III.

THE ANNOUNCEMENT BY THE VOICE FROM HEAVEN—CONTINUED.

VERSES 9 TO 20 INCLUSIVE.

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COMMENTARY ON CHAPTER XVIII CONTINUED.

SECTION III.

THE ANNOUNCEMENT BY THE VOICE FROM HEAVEN—CONTINUED.

VERSES 9 TO 20 INCLUSIVE.

Verse 9. And the kings of the earth (*e*) who have committed fornication, and lived deliciously with her shall bewail her, and lament for her when they shall see the smoke of her burning.

(*e*) The kings of the earth will bewail and lament her fate when they see the smoke of her burning, because her luxuries and attractions, nowhere else procurable, are for ever lost. At present this is only partially fulfilled as they have yet to witness the grand and final conflagration.

The term "kings of the earth" does not seem to belong to crowned heads only, but seems to include the richer classes of their people also.

Verse 10. Standing afar off (*f*) for the fear of her torment, saying, Alas, alas that great city (*g*) Babylon, that mighty city! for in one hour (*h*) is thy judgment come (*i*).

(*f*) Prussia, Saxony, and Bavaria have already been actually present at the first act of the drama, and strictly in accordance with this prediction they stood afar off to do so, and observed a strict neutrality. This was so understood before its actual occurrence, for in the pamphlet before referred to it was stated that "the kings of other nations . . . will not render help, but will remain at a distance, filled with wonder and amazement;" and as Napoleon bombarded Vienna, and was the cause of the total destruction of Moscow, so there is a remote probability that Austria and Russia may be upon the soil of France as enemies at the time of the final conflagration, and become spectators of it standing afar off, just as Prussia, Saxony, and Bavaria already have done.

(*g*) Great city. The distinction between the great city of the last verse of the seventeenth chapter, and the great city of the

eighteenth chapter, is apparent. In the former instance the Papacy is the great city which reigneth over the kings of the earth, the great city to which all the ten kings were to yield a spiritual allegiance. Here in this chapter the relationship between the great city (Paris) and the kings is widely different; it is not one of subjection but purely of pleasure and dissipation. She is the leader of the fashions and pleasures of their people, and they copy her depraved and luxurious habits.

There are abundant reasons why the ninth and tenth verses cannot apply to the Papacy; if they did the several kings would be living up to the period of its fall in perfect harmony with her instead of being at deadly enmity. For similar reasons the great city here cannot be the city of Rome, or Constantinople, as has by some been supposed.

(*h*) In one hour, denoting the suddenness with which the judgment should overtake the city.

(*i*) Is thy judgment come, that is, that it is commenced with great suddenness—not completed, but come or arrived.

The term “one hour” occurs twice more in the chapter, but each time in connection with a new and more advanced idea. See commentary on verses seventeen and nineteen.

Verse 11. And the merchants (*j*) of the earth shall weep and mourn (*k*) over her; for no man buyeth their merchandise any more.

Verse 12. The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble.

Verse 13. And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

Verse 14. And the fruits (*l*) that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

(*j*) Merchants. The classes referred to as the sufferers by the destruction of the city are enumerated with great care and precision.

They stand in the following order. Bankers and fundholders,

gold and silver smiths, jewellers, linen drapers, silk mercers, dealers in costly wood, ivory and wood turners, manufacturers of articles in brass, iron, and marble; chemists and perfumers, wine merchants, oil merchants, millers, corn merchants, cattle and horse dealers, carriage builders, servants of all classes, the whole presenting as accurate a picture of the commerce of Paris as if St. John had sketched it from personal observation in 1870. Her commerce in most of the individual articles, and in all of them combined, places her at the head of every city on earth, surpassing her only rival London in the excellence of many of the specified branches of her industry.

To consider the language of the text carefully, and to come to the conclusion that it refers either to the Papacy or to Rome, or to any other city, omitting Paris, except London, is too glaringly absurd to merit a second thought.

The more either of the two principal of these interpretations, that is, either as to the Papacy or Rome, is weighed, the more untenable it appears, and there is no hesitation in rejecting both, although they are the only existing ones of note, and one or other is put forward and persisted in by the most eminent divines of the day, and the language of these verses is said to be used figuratively or for the sake of keeping or ornament.

Among those, however, who are sensible how little applicable to Rome the description in these verses is, may be reckoned Dean Alford, probably the best authority, and decidedly the most circumspect in giving an opinion on a doubtful point, of the day, and to his cautious mind the old interpretation is of a character so unsatisfactory that without suggesting any other solution he thus expresses himself, p. 1,077.

"The difficulty is, however, not confined to the application of the prophecy to Rome Papal, but extends over the application of it to Rome *at all*. For Rome never has been, and from its very position never could be, a great commercial city. I leave this difficulty unsolved. . . . But certainly, as has been observed, the details of this mercantile lamentation far more nearly suit London than Rome at any assignable period of her history."

It really amounts to this, that Dean Alford, one of the most learned and careful commentators of the age, with the opinions of the fathers, and eminent divines of all previous ages before him, cannot by any process of reasoning come to the conclusion that Rome is referred to at all, and he italicizes the words "at all." He has no pet theory to substitute in the place of

that of the fathers, but he feels that their position does not in any respect answer the requirements of these verses, and that their view is, therefore, wholly untenable. What follows? The whole fabric of their interpretation falls to pieces. The best authority of the day is understood to say almost certainly that it is not Rome nor the Papacy which are referred to, and except a hint at London, which fulfils some only of the numerous requirements, no one dreams of Paris, which fulfils them all—every one of them, down to the most minute particular! Will a Christian ever again complain of the blindness of a Jew after this?

(k) This portion of the verse demands careful study. The merchants of the earth, of England especially, as they become aware that the last hope is gone of ever trading with the city again, or saving anything from the general wreck, for the commercial ruin of the city seems to precede its final destruction, will read their own impending mercantile collapse; they will "cast dust on their heads," the symbol of the deepest possible grief, and weep and wail in the extremity of their unassuageable anguish. Then imagine, if it be possible to do so, the consequences of Paris being suddenly blotted out of existence next year or the year following, as is very strongly probable; the suspension of specie payments by the Bank of England, and the issue of one pound notes will immediately follow; the greatest monetary crisis the world ever knew will be experienced, and will reach its height. The commercial intimacy existing between France and England gives assurance that in this crisis England, the country that "trades by sea," the country that chiefly represents "the company in ships" as plainly as if the words Great Britain were substituted, will be bowed down by losses in the French money market, by the paralysis of trade, and by the supervening commercial distress, and by the annihilation for ever of all commercial relations with Paris, and in a great measure with France also.

May some merchants be found who will open their eyes to take a common sense view of the situation and its prospects, and be warned in time, and so help to mitigate the crisis so speedily about to overtake England. May some be found to believe in the possibility of the SUPREME BEING controlling, and ordering matters relating to trade, however unlikely and even absurd such an idea may seem to ordinary apprehensions. Every English investor in French securities assists in imperilling the best interests of his own country, and contributes to the intensity of the crisis when it arrives. Every such investor will weep and wail over his loss, but

his punishment will not be undeserved, his shrewdness will be overbalanced by his greediness after gain. His better judgment will be blinded by his worldly-minded and mistaken foresight, and when, too late, he sees the smoke, the emblem of his vanishing riches, he will weep and wail in agony at the disastrous results of his egregious folly and stupidity.

(l) Fruits. Scarcely anywhere are luscious fruits of the finest quality so plentiful and so cheap as at Paris, the city is besides the world's emporium of dainties and luxuries of every kind.

Verse 15. The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment (*m*), weeping and wailing.

(*m*) Her torment. Some great and unheard-of state of anarchy impends. The descendants of the men who challenged the existence of a God are given over in this life to the unrestrained dominion of the Devil. Who shall picture the state of torment of a city inhabited by such characters? The world will again see of what liberty, equality and fraternity, and internationalism consist, and if governments will not then energetically suppress the latter, they will invite their fate. The worst features of Paris's past history will be repeated in an aggravated form, and this will constitute the torment referred to in the text, which will so strike the merchants with fear and amazement, and make them weep and wail over their helplessness to retrieve their losses.

Verse 16. And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! (*n*)

(*n*) This verse seems to be a figurative description of the beauty of the city, and a literal description of the rich clothing, and costly jewelry and ornaments, in use among its inhabitants.

As a figurative description of a city, a glance will again convey an assurance that it cannot be intended to refer to Rome, which although it contains some very remarkable buildings, such as St. Peter's, the Vatican, and others of much less note, and some colossal ruins of great antiquarian interest in its vicinity, cannot for a moment be supposed to answer to the requirements of this description. Beauty is not to be found in its filthy and narrow streets, and its houses the perpetual abode of fever and disease.

Forsyth, in speaking of it, says, "Whatever road you take your attention will be divided between magnificence and filth."

Another writer of note thus speaks of its condition: "Rome

has long been the dirtiest metropolis of all Europe. The houses are in general common to several tenants, and the courtyards and staircases become the receptacles of every kind of filth. I had frequent necessity to visit them in my capacity of assistant parish priest, and subsequently as military chaplain to the wounded and the sick, and I never saw more abominable filth in my life. The staircases were converted into veritable cesspools for the inhabitants and passers by. . . . Let the reader imagine a large heap of every sort of abomination collected in the middle or at one corner of the squares, lying there for days and weeks, and even months, exposed to the influence of the sirocco, or the summer sun. . . . The streets were in much the same state as the squares. . . . They became so thickly covered with the foul compost that the sound of carriages and horses could not be heard. This fact will explain the cause of another annoyance—the number of noxious and disgusting insects which infest Rome, as well as the locally pestiferous air which is there breathed, especially in summer.”

Contrast such a city with the scrupulous neatness and cleanliness of the “great capital, the gayest and most beautiful city in Europe”—“the most beautiful city in the world.”

Verse 17. For in one hour so great riches is come to nought.(o) And every shipmaster, and all the company in ships, and sailors,(p) and as many as trade by sea, stood afar off.

(o) Mark the difference between the wording of this sentence, and the one somewhat similar in the tenth verse. There the sentence runs, “For in one hour is thy judgment come;” here in the seventeenth verse the sentence is, “For in one hour so great riches is come to nought.” In the first instance the suddenness of the arrival of Paris’s calamities is foreshown, and now in this verse the suddenness with which her great riches will vanish is foretold.

The sentence seems to mark a second phase in the progress of the city towards its destruction.

For in one hour.

So great riches is come to nought.

Its most obvious meaning is that in one hour, which in prophetic language means one month, or with extreme suddenness, the immense wealth of the city will disappear, as if, as a sequel to the payment of the German indemnity, the city were sacked by its resident fiends, as a preliminary to its being burnt.

The verse requires that the riches of the city and country should suddenly disappear, and how could the commencement of such a misfortune be better exemplified than when, with one stroke of the pen, the French Government contracted to hand over to the German conqueror no less a sum than two hundred millions in gold or substantial and easily-convertible securities, not French Funds—a sum greater than the entire gold currency of the whole empire. It is to this circumstance that the following remarkable passages in *Jeremiah* apply: “A sword is upon her treasures, and they shall be robbed”—i, 37; “O, thou that dwellest upon many waters, abundant in treasures, thine end is come”—li, 13.

The sword of an enemy was upon the French national treasures, and to enable the French people to fulfil so wonderful a prediction a device is put into the hearts of their rulers, which when placed before the people tempted almost every hoarder of a little store of gold throughout the country, guided by a supernatural impulse which he had no power to disobey, to bring to light the hidden savings of years of prudent economy, and cast them into the public treasury—for the promise of six and a half per cent., and on the security of a Government at best possessing but the stability of a rainbow—suddenly here, and as suddenly passing away; they have, as it were, cast their gold into the sea; they have exactly fulfilled *Isaiah's* words, “I will give thee (Germany) *the treasures of darkness, and hidden riches of secret places*”—xlv, 3. They have, indeed, brought out their hidden treasures to be handed over to the enemy.

France will never repeat the financial jugglery of the first Revolution, which in 1797, when her national debt was one thousand and fifty millions, decreed its reduction two-thirds, namely to three hundred and fifty millions, thus striking off seven hundred millions of national debt by a simple resolution which compelled the nation's creditors to receive 6s. 8d. in the pound. A little later this stroke of finance was again repeated, still further reducing the debt by the second repetition of the process from 350,000,000 to 116,337,500, and on this reduced sum France paid no interest for many years. The national creditors then, after waiting for years, got only 2s. 2½d. in the pound, without interest, and that is more than the creditor of to-day will obtain if he persists in holding his stock; for in a few years a French Government Bond will bear the same market value as one issued in the Babylonian desert, if such a curiosity could be procured.

Let it be remembered that the first instalment of this crash is imminent, and may arrive at any moment, with no further warning than that which is now visible. What warning more do men really require or expect? Here is a country which, in the words of the *Daily Telegraph*, has, "in the course of eighty years, effected four revolutions, beheaded one sovereign, and exiled three, changed its form of Government seven times, once overrun Europe, and twice found its capital in the hands of a foreign soldiery, gained some of the most brilliant victories recorded in modern history, suffered incomparably the most disastrous defeats, been shaken by the two most awful outbursts of democratic passion recorded in the history of mankind, and is paying the heaviest war fine ever inflicted on one nation by another."

To this it may be added that it is also a country which has been adding to its national debt nearly every year since it paid 2s. 2½d. in the pound; a country which has just proved itself hopelessly insane, demoniacal, and bankrupt; a country in which everything hangs on such a frail thread as the continuance in office or the life of an old man of seventy-six years of age, whose every energy must be taxed to the very utmost, with a strain that at any moment may be too great, and whose life seems to present the only feeble partition or barrier behind which all is disorder and hopeless anarchy—where in the dim twilight beyond his dictatorship, and in the rear of the impending panic, crouches the giant form of that gaunt fiend the International—the International of 1871, but, if possible, more savage, more cruel, more relentless, more devilish than ever, waiting to wade through rivers of blood and untold horrors to perform his promise and irresistible will, that the "old civilization (so far as Paris is concerned) shall perish."

Those who will not believe that all this is precisely in accordance with what might be expected from the premonitory symptoms daily transpiring before their eyes, ought, for consistency's sake, to refuse to believe in the occurrence of the next eclipse until they see it actually happen.

(p) The terms "shipmaster, and all the company in ships, and sailors, and as many as trade by sea," have reference to those countries trading by sea with France, as distinguished from those, such as Germany, Belgium, Spain, Switzerland, &c., which are not separated from that country by the sea. Great Britain will, therefore, be one of the countries most largely affected. She will not be an actor in the operations for the destruction

of the city; her place will be with those who stand afar off, where she will utter, not the cry of the conqueror, but the bitter cry of a wondering sufferer, which the two next verses contain.

Verse 18. And cried, when they saw the smoke of her burning (*q*), saying, What city is like unto this great city!

(*q*) The merchants will cry when they see visible for a circuit of nearly 100 miles around the city a mountain of smoke almost rivalling Mont Blanc, in height and size, ascending to and darkening the lurid sky, the distant sign of the progress to total destruction by fire of the proud capital of civilized Europe.

The merchants will then indeed cry, What city has ever before presented such a conflagration? What city ever before passed to its dissolution through such a period of mortal agony, and human suffering? What city is in any respect whatever like unto this great city? Even Jerusalem's previously unsurpassed agony is now exceeded.

The conflagration will be the greatest the world has ever seen. Every capital, past and present, has been the scene of extensive devastation by fire, the past has among other cities three times witnessed the destruction by fire of Imperial Rome, the present century has seen the great cities of Moscow, Chicago, and some others, almost destroyed by fire, but no period can show the total and swift destruction by fire of a city like Paris, containing a quarter of a million of houses and two millions of inhabitants, and under such peculiar circumstances as will attend its burning.

It must be borne in mind that most of the principal modern buildings and streets of Paris are erected fireproof, as if to defy the power of the element to which infallibility says she shall succumb, and it will be no small proof of the correctness of this interpretation that the closing scene of her existence will be in a great measure unlike that of any former city, such for instance as Nineveh, Babylon, Tyre, or Jerusalem, the respective conquerors of each of which spent some time in the work of demolishing it, and fire was not the sole or principal agent. In the case of Paris it does not appear that any conqueror will perform the work, for it is expressly stated that other nations shall stand afar off uttering loud expressions of wonder and amazement.

Verse 19. And they cast dust on their heads, and cried, weeping and wailing, saying, alas, alas (*r*) that great city,

wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour (*s*) is she made desolate.

(*r*) In the seventh verse the city glorifies herself, in the eleventh and succeeding verses to this one inclusive, it is the merchants of the earth who lament over her misfortunes, indulging in laudations of her greatness and beauty in the sixteenth verse, and in the seventeenth and eighteenth verses in pity at her fall, with its attendant calamities, so far as it has yet progressed in accordance with the chapter, for the chapter specifies a considerable amount of lamentation as preceding the crowning act referred to in the twenty-first verse.

Accordingly, the Lord Mayor of London, the chief magistrate of the greatest merchant-city in the world, and as such the representative of the entire merchant community, at a banquet given by him in October last year, is found shutting his eyes to all the black side of the history and the teachings of the past, and lauding Paris in the most unmeasured terms, but in language the bitter irony of part of which cannot be exceeded. In his eye, and he was fortified in his view by the opinion of an eloquent divine, she was "the Athens of modern refinement!! the clear luminous eye of Europe!!" She was also in his own words, "that beautiful city, its encircling hills, its abounding river, its glorious quays, its brilliant streets, its world historic squares!!! its spacious palaces, its venerable churches, its magnificent museums, its lengthened avenues, its lovely gardens, the glory of the world's greatness, the forms of the gaiety of the human heart! the *joy* of the whole earth!!"

This language from such a source and on such an occasion is the most exact fulfilment of the prophecy it is possible to conceive.

It will not be long ere the opinion of the Lord Mayor of London will be considerably modified, and he will probably before the close of next year cry in heart-felt anguish in the words of this verse, "alas, alas that great city; for in one hour is she made desolate."

(*s*) This phrase, "in one hour is she made desolate," depicts the suddenness as well as the completeness of the last phase of the city's judgment, which will occupy but one prophetic hour.

This time it is not the extreme suddenness of the commencement of the judgment as in the tenth verse, nor of the disappearance of the city's wealth as in the seventeenth verse, but of the grand climax—in so short a space as one month only the operations of the Communistic Internationalists, the Apostles of Liberty, Equality,

and Fraternity, after having massacred their priests, their women, and their children, will reduce their "hold" and "cage" to ashes.

Verse 20. Rejoice (*t*) over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.

(*t*) Kings bewail and lament her, merchants weep and mourn over her, but Heaven rejoices at the fall of the tyrant city. Holy apostles and prophets also rejoice because the cruelties France has inflicted on them, and their blood she has shed for centuries are now being avenged. From the reason assigned it is clear that the terms "apostles" and "prophets" are applied to those holy martyrs in particular, who suffered death in France under the papal persecutions, and it is to them that the term apostle or teacher, and prophet is applied, for great numbers were teachers or apostles of the truths in testimony of which they died, and many of those whose faith afforded them divine support during the horrors of martyrdom and massacre doubtless obtained and revealed on some occasions prophetic glimpses of the future, in relation to the true church and the Papacy, though such utterances have not been recorded and handed down to posterity.

It may be observed that neither France nor the Papacy has ever taken the life of an apostle or prophet in the strict sense in which those words are generally understood, for the apostles were dead centuries before the Papacy could be said to exist, and St. John was the last prophet whose inspirations are recorded for the information and guidance of the church.

It would in addition appear as if this verse was in some measure the response to the cry of the souls of the saints on the opening of the fifth seal, chap. vi, 9, 10, 11; but as the inquiry there is made on the opening of that seal which was at the end of the Pagan and commencement of the Papal period it seems to be an inquiry by those martyrs only who have suffered under the Pagan persecution, and they are told to rest awhile until their brethren and fellow-servants are killed by the Papal and Catholic powers, whose period of authority then commenced, as they have been by the Pagan. If this construction be correct, it follows that the martyrdoms of the Pagan, as well as of the Papal age, have now to be partially atoned for, and however contrary it may seem to human notions of equity, a share of the retribution for Pagan as well as Papal cruelties has yet to be exacted from the generation now living, and consequently the rejoicing recorded in the 1st, 2nd, and 3rd verses of the 19th chapter is that of all the martyrs of Paganism, the Papacy, and the

old Catholic community combined, down to the present period. A recognition of the justice of such judgments is recorded in the 16th chapter, verses 5, 6, and 7, where the third angel pours his vial on the sources of instruction, and they become blood, that is, they thereby become the cause of the inculcation of such principles as lead to enormous bloodshed, which loss of life it is most clearly stated is a retributive judgment for the untimely death of "saints and prophets" in bye-gone periods.

The souls in answer to their inquiry, how long it will be ere their murder by Pagans is avenged, are told to wait until after their brethren are killed by the new persecuting power then about to arise, and the inference to be drawn from the reply is that they will at some future period then distant be avenged, just in principle as the second commandment teaches, that the sins of the fathers will be visited on *certain* children, unto the third and fourth generation, not on all children, but *on them only that continue to hate Him*.

COMMENTARY ON CHAPTER XVIII CONTINUED.

SECTION IV.

ANNOUNCEMENT BY AN ANGEL OF THE FINAL ACT OF
OVERTHROW OF PARIS, AND ITS COMPLETENESS.

VERSE 21 TO END.

Contents.

Verse 21. Simile of a Millstone cast into the sea—How to be understood—How understood before the first Bombardment of Paris—Magnitude of operations against Paris—Limits of error in previous interpretation—Paris after its impending overthrow—Paris now—State of society in—Abolition of Marriage—Consequences—*Prospective murder of women and children*—Verses 22 and 23, City in Ruins—Verse 24, Transcendant turpitude of France—In two respects, 1st, as a murderer of Christians, 2nd, as a destroyer of human life generally—Her Kings—Her people—Her destiny—As understood in 1871, confirmation of its correctness—Lunacy of its Government—Proofs—Permanency.

COMMENTARY ON CHAPTER XVIII CONTINUED.

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ANNOUNCEMENT BY AN ANGEL OF THE FINAL ACT OF
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VERSE 21 TO END.

Verse 21. And a mighty angel took up a stone like a great milstone, and cast it into the sea (*u*), saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all (*v*).

(*u*) This verse affords a clue to the last act of the drama which at its close leaves Paris a thing of the past.

She has already had a foretaste of what it is, and has yet to

have a farther and final experience of a similar character. The divine penman is inspired to create a symbol of certain means about to be employed, which will have a large share in the destruction of the city, and of the conclusive results which will be attained by the employment of those means. The symbol is that of a mighty angel casting a great stone like a millstone into the sea and exclaiming "thus" (or with some violence of a similar character) "shall that great city Babylon (Paris) be thrown down;" and to show the permanence of its fall he adds, "and shall be found no more at all" (shall be for ever obliterated from the face of the earth) as completely as a stone is lost by being cast into the sea.

In the mental search for some such powerful agency as the text requires, the attention is immediately riveted on one, and the only one, which will precisely answer the description, and yet, strange to say, one that was unknown in St. John's day—that agency is bombardment and cannonade. Nothing so accurately depicts the effect of a bombardment as the idea of a mighty angel hurling a great stone into a city with irresistible force and desolating effect.

The correctness of this simile is self-evident. It was so clear to the mind of the author that he held it *before the first bombardment* of Paris by the Germans, and so convinced was he of its truth and of the incompleteness of the share accomplished by the Germans, that in April, 1870, which it will be noticed was after the capitulation, and at a time when matters were arranged with the invading enemy, and appearances were in favour of an immediate and quiet resumption of commercial pursuits, and when the idea seemed wild and visionary in the extreme, he still adopted it with such confidence that he wrote, in Roman capitals, "IT IS THEN TO BE ENTIRELY DESTROYED BY BOMBARDMENT AND FIRE," thus selecting *the two, and the only two*, out of all other possible means (such as earthquake, flood, &c.) which were within two months afterwards actually employed.

How far that interpretation was true is now well known. The bombardment suffered by the city at the hands of the Versailles troops never had a parallel for magnitude and intensity. One of the daily bulletins runs as follows: "Versailles, May 15th, 1871, 9 p.m. The Montretout batteries never ceased firing. Valerien fired a good deal, as did also Meudon, St. Cloud, and Issy. The practice from all was excellent. Together they sent 20,000 projectiles into Paris during the last twenty-four hours."

The injury done was by a careful estimate computed at thirty-eight millions of francs per day.

But this bombardment was not final.

It was almost a natural mistake to accept the repeated assertions of the suddenness of the fall as so many indications that the city would be destroyed at one operation; but the repetition of the words one hour, varied each time by their connection with a different idea, must be understood as having relation to at least two operations, with an interval or intervals between, filled up by the melting away of the city's commerce and wealth, as described in the eleventh and the immediately succeeding verses.

(v) "It shall be found no more at all." Who would choose again to live in the place which had once been the scene of such horrors as accompany the execution of the final judgment. The pestilential exhalations arising from the half-calcined and unburied remains of probably a million of human beings will effectually prevent any such intention, if formed, from being carried into effect. Never while the world stands will its site be reinhabited; and after the grand climax "the visitor who dares to risk his life there will find the Queen of Cities a heap of uninhabited ruins."

The angel and the millstone figuratively hover over her now, waiting for one display more (and probably only one) of such demoniacal fury as shall eclipse everything previously recorded in history. One grand massacre of Roman Catholic priests—one grand massacre of women and children, one conflagration rivalling all others, and Paris "the joy of the whole earth," according to the Lord Mayor of London, "the habitation of *devils*" according to Scripture, will be as when God overthrew Sodom and Gomorrah; a name at the mention of which the world will grow pale with horror, because it will renew the recollection of the most hideous crimes, and one of the greatest acts of retributive justice the world ever witnessed.

One of the signs of the near approach to execution of this part of the sentence is the dissolution of all those ties, at the head of which is marriage, which bind society together. The marriage tie, which is the foundation of society both in savage and civilized life, and is one of the great guarantees of order in communities, is fast disappearing in Paris, and with its attendant blessings will soon become a thing of the past there. Its abolition is one of the aims of the Internationalists, whose avowed tenets are "that a woman ought not to be condemned to live with the same man, but that she has the right to leave him when she thinks she may be happier with another," and it is supposed that at least four-fifths of the Internationalists of Paris sanction this doctrine, and most of them

act upon it. The Internationalist substitute for marriage being certified with beautiful simplicity and absence of grammatical accuracy in the following terms.

"FRENCH REPUBLIC."

"Citizen Aret, son of Jean Louis Aret, and Citizeness Marie Saint, engages herself to follow the above citizen wherever he may go, and always to love him."

"ARET."

"MARIE SAINT."

"Done before the undersigned,"

"FACHAIR."

"LAROCHE."

"Paris, 27th April, 1871."

The primary consequences of such a state of things are those which might be expected, they are best described in the words of the special correspondent of a daily paper. "The Internationalists, says he, "have sapped all morality out of social life in Paris. It has been my lot to travel a little in Europe, much in America, and still more in Australia and New Zealand, but never have I been in a place where social immorality is sanctioned by custom, and almost recognised by society as at Paris. Here immorality is no sin against social order."

The secondary and ultimate consequences of all this are that men and women will and do avail themselves of the liberty which their creed confers, and break the social tie to renew it with a fresh object of affection; and in a short time a woman will have no husband—a man, no wife, and no children—children no father—every child will be *nulius filius*, occupying the position assigned to such by the English law, the ties of consanguinity will be uncertain and obliterated, natural affection will cease to exist, and that intense jealous hatred, the most implacable and inextinguishable of all, will be engendered, which will terminate in a similar catastrophe to that with which the Babylonians signalled the second defence of their city, when the men mercilessly strangled nearly all the women and children in the city. Looking to the tendency of certain circumstances, of which this abolition of the marriage tie is one of the foremost, there is a probability, almost amounting to a certainty, that this portion of history will again be repeated at "the Athens of modern refinement, which has heralded many a glorious day in the progress of humanity," referred to by the Lord Mayor of London.

Verse 22. And the voice of harpers, and musicians, and of pipers, and trumpeters, (*w*) shall be heard no more at all in

thee; and no craftsman, of whatever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee.

Verse 23. And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived (*x*).

(*w*) Never shall music again delight the ear in the singing groves of her Elysian fields, or the squares of her beautiful palaces. No craftsman of any kind whatever shall ever again exercise his calling within the city. No millstone shall ever grind corn for food within her walls. The straggling visitor to her ruins shall not dare to encamp for the night there so as to need the light of a candle. The once joyous city, the resort of the bride and bridegroom on their wedding tour will be so no longer. The desolation and solitude of her prototype will be hers. No human being will ever build a house, or have a home within her cursed walls for ever and ever.

(*x*) Additional reasons are here given for the city's fate, nearly completing the catalogue enumerated in verses 3, 5, 6, 7, 8, and 9; there remains only the sin of blood-shedding referred to in the following verse to be added.

Verse 24. And in her was found the blood (*y*) of prophets, and of saints, and of all that were slain (*z*) upon the earth.

(*y*) If France had been no worse than her neighbours in blood-shedding she would not fulfil the description of the city which this verse contains.

The city and country must be one which has stood at the head of all other nations in taking the life of prophets and of saints, *i.e.*, teachers of the true religion and holy men. She must also have surpassed all other modern nations in taking away human life in her wars over most of the Western Roman earth, and this, not in the interests of civilization, nor even purely from the love of conquest, but from having a double portion of the curse of Cain resting upon her.

On the first part of the question there is among others the valuable and unimpeachable testimony of Simpson, who briefly but comprehensively says, "France boasts of more martyrs to the truth than any other kingdom in Europe. The whole country, at dif-

ferent periods, has been soaked, manured, and enriched with Protestant blood."

It is needless to add anything more to what has previously been advanced to support this assertion of Simpson's.

On the second part. Who is so ignorant as not to know that the military renown of France was, until its sun set last year, the highest the earth affords?—great even when unsuccessful; never greater than in her Herculean efforts under the first Napoleon, so fruitlessly made against the allies in 1814. Hitherto France has been acknowledged as the first military power in the world, or, in other and more correct phraseology, she has the horrible distinction of being the greatest destroyer of human life of any nation of modern times.

It is a feature on which she has always prided herself, and her vanity has not been dispelled by her recent defeats. The reorganization of her armies, in which she is now engaged when no danger threatens, points to a continuance in the same course, and means revenge on Germany as plainly as if proclaimed. It means also, as a sequel to the attempt, humiliation, crushing defeat, and hopeless ruin.

(2) It was intended here to summarize in a kind of index so much of the history of France as would show her identity with the dual description in this verse, but the list is too long and the task too sickening. Her history for nearly fourteen centuries is one mass of almost ceaseless persecution and slaughter of the non-conformists to the Roman Catholic religion, which is the subject of the first portion of the verse, and of murder, rapine, injustice, and war, referred to in the last sentence of the verse—the war being carried on in similar style to that dictated by the Duc de Belleisle, or to that of the French invasions before referred to.

Of her sixty-six kings, commencing with Clovis I, most of them personally committed murder, in many instances openly, in many instances too the victims were their own children, or near blood relatives; and with such examples at court, it is no wonder that there is a grand total of untimely deaths by war and murder, numbering at the very lowest estimate seven times the present population of France, for which she has now to atone.

Her people have delighted in blood. Her children have been bathed in it from infancy to age, from generation to generation, century after century. Her empire has been founded and perpetuated in it, and in continued violence and fraud. She has been the scourge of Europe, "the hammer of the whole earth."

As her life has been so will be her death. It is her destiny to die like a dog, rejected, despised, and hated by every nation under heaven, her fertile land doomed never to be treated as other conquered countries—never annexed to the conqueror's dominions, but left a scene of ruin by each of its successive invaders, until its inhabitants perish, and their language is forgotten—the horrid pages of her history surviving, and her ruined cities and desert places remaining to attest their truth.

Repeating again what was said in the pamphlet before referred to, "France will in a few months present the spectacle of a country without a capital, without a government, and without religion. Infidelity, hand in hand with its twin brother Communism, will henceforth be the dominant power amidst the existing anarchy, and will make every effort to extirpate the Roman Catholic faith which France has for so many ages been the foremost of kingdoms to foster and protect."

When that paragraph was written there was no visible sign of what was about to follow, it was dictated by pure faith in prophecy; less than two months later a proof of the truth of the latter part of it, respecting religion, was given in the treatment of the Roman Catholic clergy, as the representatives of the religion of the country. A large number of them were publicly murdered in cold blood, for no crime whatever, but simply and purely because they were the representatives of a system which Internationalism is expressly commissioned to destroy; and in confirmation to a great extent of the first assertion, the language of the *Standard*, of May 30th last, may be quoted, where this passage occurs: "Evidently Paris has ceased to exist as the capital of France," a fact still continuing daily to be confirmed. As regards the Government, the life of the present ephemeral one continues to hang on a thread; it is, and will continue to be, under Satanic influence—ever without permanence, and without cohesion in its members. Its councils will continue to be, as they have been since the fall of the empire, tending in one direction only—that of ruin. A review of the principal proceedings of the new Republic will not elicit one single important sensible measure devised and carried by it. It refused to make peace when peace was offered on reasonable terms, such as Denmark and Austria had rather recently been obliged to make peace upon. The cry of France was "not an inch of soil nor a stone of fortress." During the siege of Paris it childishly clamoured for the "women" composing the army in the provinces to take the Prussians in flank, while its army within dared not

really attack the besiegers at any point of their investing lines, spread over an extent of from fifty to sixty miles, the besieged having the advantage of being able to choose their point of attack, and to bring an overwhelming force to bear upon it without weakening any other portion of their defence.

When the city was in insurrection the Government ordered its evacuation by the troops instead of acting as Napoleon the First did on a similar occasion, or as Napoleon the Third had always intended to do whenever the occasion arose, and had expressly provided for such an emergency.

After evacuating the city the army commenced a furious and indiscriminate bombardment, in which the innocent portions of the city suffered more than the guilty.

That the bombardment was unnecessary as a preliminary to re-entry was proved by the fact that when the attacking party advanced to storm the breach there was not a man at the walls to resist the re-entry, and the insurrection had eventually to be crushed at the very same point, and under greater disadvantages than if the attempt had been made before the evacuation.

Again: the Government has a vast sum of money to raise to pay off the war ransom, and instead of asking for an extension of time for payment, the granting of which by Prussia might for awhile delay the national bankruptcy of France, the latter in her pride rushes into the money markets of Europe with a loan of such unheard-of proportions as to absorb the lending capital of the world, and by such an unnatural diversion of the sinews of trade from their legitimate uses, and by the transfer and export of such an immense amount of her metallic circulating medium (the true wealth of the country) to Germany without the consideration of corresponding imports, precipitating a monetary crisis of extraordinary severity, and reducing it to an almost immediate certainty.

These are only a few of the things the Republican Government of France has done and is doing on the road to ruin—let it be ever remembered that *Insanity governs France, and will never again cease to govern it*. Watch its proceedings in the direction herein-before indicated, and wait the issue.

THE FUTURE OF FRANCE AND GENERAL CONCLUSIONS.

SECTION V.

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THE FUTURE OF FRANCE AND GENERAL CONCLUSIONS.

SECTION V.

It is not after all a question how much of what is here written is within the bounds of ordinary human probability, for human probability has nothing whatever to do with such matters.

HIS ways are not men's ways. One of the most improbable circumstances which could happen was that the second person of the Trinity should ever assume a human form and dwell with man upon this planet only of all the countless throng of planets which are supposed to circle round the visible and invisible suns, inhabiting them all equally, but in human form on this earth specially; and yet it was so. If it be a question on which the dubious mind requires evidence to strengthen its faith as to whether what is here prefigured is in accordance with any previous instance of God's dealing with the world, and is on that account probable, the answers in the affirmative are plentiful in the Bible. Notably they are to be found at what may be called the close of the first era,

when all mankind perished except eight persons. Again, at the close of what may be called the second era, when civilization nearly expired, and the whole earth, except China, became nearly desolate, and its civilization, as a whole, retrograded to a condition akin to barbarism. With such conclusive evidences on the point, one great stumbling-block to faith ought to be removed.

It is also, not what has the Emperor, or the Autocrat, the King, the Sultan, the Pope, or the Republic decreed, for such are human decrees—those high authorities respectively are only the instruments fulfilling the plans and behests of a higher power. It is simply what has God Himself decreed, and what does he through His prophets declare and proclaim to the world to be His will? Which does he say are the nations to be blotted out in the present age, as Amalek, Philistia, and not one or two but scores of nations have been in past ages, in accordance with His divine decree? and which are the nations to arise and prosper? Which also does He proclaim to be the instruments acting under His guidance, and not otherwise, to fulfil His will?

The questions are momentous. What says the Church, the custodian and authorized expounder of the divine oracles? For her there is no escape. She must speak. By the correctness, or otherwise, of her answer shall she be judged, and not less by her silence, which will be as suicidal to her as proclaimed error.

If the foregoing view be correct, and the church either fails to understand, or understanding fails to proclaim the truth, who shall estimate the total of her accountability?—who shall depict the consequences to her? for the subject is one upon which the *true* church most assuredly will not be ignorant.

Let the church therefore speak now or write “Ichabod” on her walls, and for ever hereafter hold her peace.

There is an extraneous confirmation of a conclusive but extraordinary character afforded by a comparison between what may be called the life of nations, and that of individuals, both of which seem to be governed by, and obey the same great law.

To illustrate the point take the case of a man in perfect health, and with every prospect of long life before him, giving way to pleasure and vice of every kind, until cerebral disease manifests itself, and from some exciting cause a violent paroxysm of madness ensues—under medical treatment the man partially recovers, but the cerebral disease remains, it is not and cannot be cured. It is

set up, but remains dormant until some fresh outrage on the laws which govern health again calls it into activity; an occasional excess serves to manifest its continued existence, until at length a very violent paroxysm comes on, in which the patient is totally deprived of reason and is dangerous to himself and every one near him.

In this state his organs of combativeness and destructiveness are not unfrequently in unrestrained activity, and while he has his liberty his object and occupation is chiefly to maim, burn, and destroy. Again he is restrained, and again he recovers, so as to obtain his freedom, but medical science knows that the disease remains. It is now so far advanced that the countenance is become the index of it, and through that medium its presence is visible to the unpractised eye. Once more a paroxysm of insanity ensues—the patient after making the most frantic efforts to injure every one near him, a second time falls to cut and mangle himself, murders his household, shuts himself up in his house to which he a second time sets fire with his own hands, and perishes in the flames.

What that man is as an individual, France is as a nation. The career, the disease, the progress, the remedial measures, and the termination are all counterparts of his—the same absolute law governs both.

Like that young man, France has possessed the germ of every blessing, but she gave way to all those sins which enervate a nation, deprive it of reason, and lay the foundation of incurable insanity in its councils. Her first paroxysm of madness commenced in 1789, in 1792 she was for a time suicidal, and from that time to 1815, it seemed as if her only desire was to destroy life and property. Armed with a giant's maniacal strength she strode over Europe for twenty years, leaving burning cities and towns, mangled corpses, disease, poverty and ruin in her wake, until at length she was bound and secured, furnishing the idea which those who draw her portrait like to depict, and adopt as her fittest emblem, a beautiful maniac, firmly secured with cords. Through the medical care of Europe she was restored to reason and her liberty, but the disease remained, manifesting itself slightly in 1830 and 1848, and again in 1870 and 1871, with greater intensity than ever. Frustrated then in her attempts on the life and property of her neighbours, she again becomes suicidal, destroying her own people and her own property in a manner truly "possessed." Once more she is with great difficulty overpowered, and in that condition she now remains.

Look at her capital, as it now lies in chains, subject to military law, insanity in every feature, in every action; reason no longer

guides her working classes, nearly every hand is red with blood recently shed, and its itching fingers wait with eager impatience the opportunity again to pull the trigger and handle the bayonet at the street barrier. France's Parliament dare not sit within her mad and treacherous reach; and so she lies, bound, and drunken with the blood of untold thousands shed in unprovoked quarrels with every country in Europe—in massacres of her own best, most peaceably disposed, and most loyal subjects, as well as of her own turbulent populace—waiting the time when her manacles shall be removed, and she shall be set free to fulfil her fearful destiny.

There remains only to point out the bearings of prophecy as affecting the country of France, distinct from Paris.

The scheme of interpretation about to be sketched may seem most extravagant, so much so that its general acceptance will probably only keep pace with the progressive actual development of the confirmatory facts.

Accepting the destruction of Paris as a circumstance very shortly to be accomplished (and when it is so it will stamp the impress of truth on very much, but not all of the *apparently* wild speculations—not really so—contained in these pages), it is not unlikely that the seat of Government—Government and anarchy being here understood as synonymous terms, may afterwards be at Versailles for a time, and that city may for a while appear to be growing into importance; but the successive inroads of neighbouring nations, brought about it is not pretended to say how, only that it will be so, will rapidly strip the country of its wealth, and reduce its inhabitants to barbarism as a step to their extinction.

No doubt the Chaldean astrologers and the king's councillors laughed to scorn the prophecies they heard from Jewish prophets relating to Babylon—they thought the fulfilment of such threats an utter impossibility—they thought the riches by which they were surrounded could never vanish from the country, nor the fertile plain of Babylon ever become the arid sand it now is.

The feebleness of their wisdom when opposed to the decrees of the Supreme Ruler of all things, is now strikingly apparent to all. The prophecies, improbable of fulfilment as they appeared, are now almost universally acknowledged to have been true in their minutest details, leaving no reasonable room for doubt. Let therefore the Divines of the present day take warning by the example of the wise men of Babylon—let prejudice be dismissed—let it be supposed that the same God reigns now as ruled then, and is still as able to cause

the disappearance of empires now as then, a fact which seems in the present day to be much questioned.

Let it be supposed also that Frenchmen are not less idolatrous and bloodthirsty, and not less the possessors of every vice than were the Babylonians—let it also be supposed that such crimes as theirs still meet with retribution in this world, visited upon nations as upon individuals, and in this age as it has always previously been—let it be supposed also that the present dispensation has only about a century and a quarter to run, within which period all national retributive punishments have to be inflicted, and the conviction forces itself upon the mind, apart from revelation, that great punitive judgments on nations in general, but on France in particular, have now to be inflicted, which must succeed each other with far greater rapidity now than in the Babylonian era. There will with certainty be a season of flood, a season of fire, a season of tempest, a season of pestilence and epidemics all divinely ordered—there will also be a series of calamities, all similarly ordered, but brought about by human agency, such as discord and war, civil, political, and religious, national and international, and of commercial crises and monetary panics, and other misfortunes of magnitude, following each other with suddenness and in quick succession, in all of which France from her past career must inevitably be the largest sharer, and must within the present generation be by them helped and advanced very far on her downward course. What that course is has already been sketched. The most able logician cannot divert the evidence against her and fix it elsewhere, and there is not the slightest ground for suspecting this dark picture to be hypochondriacal forebodings, and as such the offspring of a morbid imagination—they are the stern teachings of the text—they are unalterable decrees, whether believed in or not, and, as regards France, they are simply and unequivocally that she will shortly be reduced to a condition nearly akin to that of Babylonia.

It is admitted that it is nowhere directly expressed so in words, but the similarity between France and Babylonia, in their general history, and the connecting link which the word "Babylon" in the Apocalypse supplies, and applies to the country referred to in the 18th chapter, whatever country that may be, together with all the corroborative circumstances hereinbefore referred to—makes it absolutely certain that the same fate awaits the Babylon of that chapter, as that which overtook the Chaldean city, and the prophetic details relating to Babylon, which are chiefly comprised in the 13th, 14th, 21st, 30th, and 47th chapters of *Isaiah*; the 25th, 50th, and

51st chapters of *Jeremiah*, and the second chapter of *Habakkuk*, except so far only as they may be modified by the 18th chapter of *Revelation*, will be found faithfully to apply to the modern Babylon also. European nations being constituted the enemies and destroyers of France, just as divers other nations overran Babylonia after her second fall, and it is not simply because God is still able to perform simfilar wonders to those of olden time, that the demand is now made for the belief that they will again happen; but it is because the voice of prophecy declares with no vagueness or uncertainty, and with every needful particular that it shall be so, the evidence to that effect being clearer than any on which man's hopes of happiness depend, and none who believe in the latter evidence are justified in disbelieving the former.

Something is yet wanting—the mind hopes these horrors are fictitious, and these pages something akin to the sensational literature of a novelist. They seem to be in accordance *only* with Scripture and fact, and are short of that which alone in the present day gives value and position. Where is the opinion of an Archbishop of the Protestant or Roman Catholic Church, or of a Nonconformist Divine, or of that mighty engine, the Press, on the events which have already transpired in France, and their bearing on her future, so far as such opinions have been already expressed, and how do their views severally accord with these dire forebodings? Let them be brought forward, and stand side by side with each other and with these pages, that all parties may be heard, and no hasty conclusion be arrived at.

The opinion of the Archbishop of York may be extracted from his grace's address on the occasion of laying the foundation stone of some new schools at Sheffield, in June, when, in speaking of the Paris revolt, he said, "depend upon it that all this came from one great cause . . . a great aspiration after liberty."

Dr. Manning, the titular Roman Catholic Archbishop of Westminster, in a pastoral characterized by great clearness and beauty, and a considerable share of truth, issued on the occasion, says: "We see a terrible judgment of God on those who cast Him off; we see the legitimate working out of a political system which began some eighty years ago with blaspheming our Divine Redeemer. . . . The loss of the knowledge of the worship of God in JESUS CHRIST effaced the moral law from the conscience, and dissolved the bonds of private and public life. From that day the same people have reeled onwards—a spectacle of instability, falling and rising, but rising to fall again. Dynasty after dynstay.

revolution upon revolution, have succeeded but to vanish away. The legislators of the rights of man have now spoken their last word, and worked out their logical and moral results in the profaned churches, and the blood-stained streets, and universal wreck of Paris. The capital of the new civilization and of progress is in ashes.

"It is not France that has rejected God . . . martyred the priests of JESUS CHRIST . . . trumpeted infidelity and glorified atheism. *It is a sect, a faction, a conspiracy spreading through all nations, making its nest at this time in Paris, strengthening and arming itself with the anarchical principles of the last century, in which neither the rights of God nor the duties of man are to be found. This, and not France, has tormented and overthrown the social order of many nations. . . . The atheism of the last century has borne its fruits in the profound humiliation of a noble people, in the impossibility of a stable dynasty.*"

The Rev. John Kennedy, in an eloquent sermon preached in Stepney Meeting House, in June, 1871, reported at length in the *Christian World* of 9th June, quotes previously-expressed sentiments of others, that "The people of Paris believe not in any God nor in any man. Their spiritual state (he proceeds to say) and ambition may be thus summed up—no God, no man, no faith, no hope, nothing but better wages and more pleasure. The natural fruits of her (Paris') atheism and materialism in deeds of hate and murder declare not less plainly than would fire from heaven, how He who hath ordained that every seed shall produce its own fruit regards the denial of God and man, which characterizes the people of Paris. . . . The superstitions of Popery are the chief cause of the infidelity of the French people. . . . Demand of men that they believe the lies and puerilities of the Church of Rome, and you train them, when they discover the cheat or have courage to avow the discovery, to cast off Christianity altogether, and to take refuge in unbelief. The consequence is that the most superstitious countries become the most infidel.

"*For a whole century the Roman Catholic Church ruled alone in France. She had the education of the country entirely in her own hands. No other faith was tolerated. And what do you find at the end of the hundred years? A despotic monarchy, a selfish and licentious nobility, an atheistic literature, and an oppressed and embittered people.*"

To all this what testimony has the Press to add? Space will only permit of one brief extract, which commences—

"It is impossible for any sober minded reflecting believer in a Supreme Providence, to contemplate the present destinies of France and Paris in particular without arriving at the conclusion that God's judgments are in the world Paris was once the most beautiful city in the world it was a city given to idolatry, people from all quarters of the world flocked to participate in its revelries, and to indulge in its sensual seductions. There was vice in its atmosphere, and wickedness in its dwellings. The Parisians worshipped the world, and not its Creator, and the fearful issue has proved the evanescence of the one and the awful majesty of the other."

After further comments the article concludes: "We must reverently and submissively bow to the decree of a higher will, that Paris, like Babylon and Jerusalem of old, was doomed, and trust as much for our own as for other nations, that when God's judgments are in the earth, the inhabitants of the world will learn righteousness."

These are samples of the greatest wisdom on this subject the world affords; among them are found the opinions of two, who are each, by virtue of his attainments, within one step only of the highest ecclesiastical position which can be conferred, and their views seem to coincide generally with those of many thoughtful men—yet not one among all can see that all which has happened is simply the fulfilment of the Divine will, as actually disclosed in detail in prophecy, no tittle of which can fail. To those pillars of their respective churches, the prophecies on the subject, incredible as it may appear, were a dead letter; they ignored or were not aware of the existence of any such things—they did not seek the truth where alone it was to be found, and where it might have been expected they, of all others, would have been the first to search for it, and foremost in proclaiming the result—they failed to see that which is as plain to be seen as the unclouded sun in its meridian splendour, and because they went no farther than their own worldly wisdom, the insufficiency of their inspirations is manifest, the whole truth is not told, that which was written expressly for man's instruction and warning is kept still virtually sealed from him by those very persons whose express duty it is to know and publish it, and it is only when the fulfilment of these wonderful prophecies is actually commenced, that not the clergy, but laymen are startled into a rejection of the erroneous notions of all creeds which still continue to obscure the truth, and then by a process of reasoning, the most simple and natural, unfettered by prejudice, arrive at once at a solution which immediately commends itself as genuine.

Take for instance the language of an anonymous writer, seemingly a layman, whose pamphlet was placed in the author's hands last month only, and who, under the signature "H. P.," and under the date October 12, 1870, writes as follows :

"After a careful perusal of chapters 13, 17, and 18 (of *Revelation*), a beautiful story seemed revealed to me, so much like a picture, that I was enabled to predict the war between France and Prussia, the total defeat of the French armies, together with the fall of Napoleon, the passing of his son into oblivion, followed by the attack on the city of Paris, leading finally, as I read the Book of Prophecy, to the total destruction of that beautiful city by fire, chap. 18, the fall of Rome being almost contemporary, chap. 17."

A conclusion that the 18th chapter relates to Paris, is also arrived at by another anonymous writer, "S. A.," also apparently a layman—in a second edition of whose work, published in July, 1871 (by Thorne, Plymouth, and Partridge and Co., London), the following passage occurs, p. 99: "We cannot escape the impression that in the description of the apocalyptic Babylon, chap. 18, there are strong allusions to Paris. It is true Paris is not destroyed, as the prediction seemed to indicate the city would be." Again, at p. 121, he says, "We believe the overwhelming calamities which have befallen Paris, in connection with the extirpation of the Commune, to have a forcible apocalyptic bearing . . . a judgment of France, with her capital in connection with the overthrow of the temporal power of the Pope seemed inevitable, inasmuch as she has ever been its principal support and conservator." Many pages of S. A.'s book are occupied in applying the prophecies of the 18th chapter to Paris, still his convictions are not yet sufficiently strong to enable him to assert explicitly that the chapter has reference to Paris only, and not to any other city whatever.

There however stands the fact, that three several laymen, entire strangers to each other, and therefore not acting in concert—of which a perusal of their three books will afford abundant proofs, all arrive in the main at the same conclusion that Paris is the city referred to in the 18th chapter, and this in opposition to all their early training, and to the opinion of the entire body of Divinity, and of probably every previous commentator, ancient and modern, the world has ever produced.

